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ARTICLE II.

ARABIC PROVERBS

AND

PROVERBIAL PHRASES,

COLLECTED, TRANSLATED, AND ANNOTATED *

BY

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INTRODUCTION.

In 1886, while in Syria, I began to collect Arabic proverbs, and obtained a considerable number, which were for the most part handed to me in writing by various friends. These proverbs were then read aloud to me by a native, at whose dictation I wrote them in transliteration. I had obtained several hundred in this way when I was so fortunate as to secure the services of Yûsuf Nâṣir, who, combining peculiar qualifications for the work with a genuine interest in adding to my collection, proved a most efficient helper. He was in my employ some time, and day by day would bring me fresh material, which, as well as my lists of proverbs given me by friends, he would read aloud for me to write in transliteration. I had so thoroughly impressed on him the fact that I wanted common proverbs in the common dialect that he very faithfully avoided the use of High Arabic words and forms. Proceeding in this way, and writing at his dictation,

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I formed a large collection, of which the following are a part. I may here state that Nâṣir and all my other authorities for these proverbs are Christians.

My next step was to read the proverbs and phrases aloud to Muʿallim Selîm Mughabghab, Muʿallim Mīḫâil Rustum, and Muʿallim Ghuṣn Ghuṣn, teachers in the Presbyterian mission school in Zaḥleh, and, whenever one of them did not know a proverb or phrase, to note that fact. Variants were also noted. In this way I was able to check what I had written, and be sure of the character of my material. I then selected some of the proverbs and phrases which seemed most desirable, and read them aloud to Nâṣir, who wrote each at the head of a sheet of paper, I myself writing the transliteration. The Arabic text is thus the text as written by Nâṣir, and it has been thought best to leave it as he wrote it, instead of giving the correct classical forms.

I have not attempted to draw any dividing line between proverbs and phrases, because they are both valuable as specimens of the common dialect, and because, as Socin has pointed out (*Arabische Sprichwörter und Redensarten*, Einleitung, iv. c.), the Arabic word which we translate 'proverb' has a broader application than our word proverb. Nor have I attempted any arrangement of the proverbs according to subjects or otherwise ; it has seemed that such an arrangement would not add especially to the usefulness of the collection.

Of the transliteration little need be said. It has been thought that a system as simple as possible is most desirable, and no attempt has been made to render the utmost niceties of the pronunciation. Long practice with natives rarely enables a foreigner to pronounce Arabic perfectly, and there is little hope that any system, however complex, could enable scholars unacquainted with spoken Arabic to reproduce the sounds indicated by the transliteration. The difficulties of rendering in transliteration the sounds which one hears have been sufficiently set forth by others, and I will only say that I wrote the transliteration with care, and, while not daring to hope that it is free from mistakes and inconsistencies, I do hope that it will be found to be in the main correct, and to render the sounds with sufficient exactness.

In the translation literalness rather than elegance has been aimed at. Some of the explanations were given me by natives on the spot, and in some cases I have given without native au-

thority what seemed to be the obvious meaning of the proverb or phrase under consideration. In many other cases I have relied on notes furnished me in Arabic by Ibrahîm Ḥaurânî, the well-known scholar and poet. These notes were made necessary by the fact that I was unexpectedly called away from Syria in 1887 some time before I had planned to leave, and thus very much remained to be done, and many points to be cleared up. Ḥaurânî's notes I have marked with the letter H. It may be fair to state that I have neither given in full nor translated literally the material which he furnished me, but have given simply that which seemed useful for my purposes. In work of this kind questions often arise which can be settled satisfactorily only by natives, and one is at a great disadvantage who in a foreign country and after a lapse of time attempts to finish a work which can be completed properly only where the language of which it treats is spoken.

Count Landberg's valuable *Proverbes et dictons du peuple arabe*, Vol. i., I have had constantly by me, and am greatly indebted to it in various ways. I understand that the second volume of this work is in press. Its appearance will be welcomed, and it is to be hoped that Count Landberg will publish as rapidly as may be the rest of his large collection of Modern Arabic materials.

I am indebted to Prof. Socin for his lists of books in his *Arabische Sprichwörter*, and in his article in the *Zeitschrift der Deut. Morg. Gesellschaft*, xxxvii. 189.

To Prof. Nöldeke I am under obligation for valuable suggestions, and I wish not only to thank him for these suggestions, but also and especially to express my gratitude to him for the unfailing courtesy and kindness which he has shown me ever since I first had the privilege of studying with him.

I hope I may be able to publish later at least a part of the materials which I have on hand, but I wish to thank now all those who have helped me in one way or another in making my collection, and especially the three Zaḥleh teachers whom I have mentioned above. Conscious as I am of the many imperfections of the following pages, I hope the work may be at least a slight contribution to the happily growing literature of the Modern Arabic dialects.

LIST OF BOOKS AND ARTICLES REFERRED TO.

Ali=Ali's hundert Sprüche, arabisch und persisch paraphrasirt von Reschideddin Watwat, nebst einem doppelten Anhange arabischer Sprüche, herausgegeben, übersetzt, und mit Anmerkungen begleitet, von H. L. Fleischer. Leipzig, 1837.

Berg.=Guide français-arabe vulgaire des voyageurs et des Francs en Syrie et en Égypte, par J. Berggren. Upsal, 1844.

Bocthor=Dictionnaire français-arabe par Ellious Bocthor, égyptien, revu et augmenté par Ibed Gallab. Le Caire, 1871.

Bt.=Arabic Proverbs; or the manners and customs of the modern Egyptians, illustrated from their proverbial sayings current at Cairo; translated and explained by the late John Lewis Burckhardt. Second Edition, London, 1875.

Burton=Unexplored Syria, visit to the Libanus, etc., by Richard F. Burton and Charles F. Tyrwhitt Drake. Vol. i., London, 1872, pp. 263–294.

Cuche=Vocabulaire arabe-français à l'usage des étudiants. Beyrouth, 1883.

Dozy=Supplément aux dictionnaires arabes, par R. Dozy. 2 vols. Leyde, 1881.

Durra=Ed-durrat el-yetîme fil-amthâl el-qadîme. Beirût, 1871.

Fr.=Arabum Proverbia vocalibus instruxit, latine vertit, commentario illustravit, et sumtibus suis edidit G. W. Freytag. Bonnae, 1838–43.

Hartmann=Arabischer Sprachführer für Reisende, von Dr. M. Hartmann, Leipzig.

Kall.=Arabum philosophia popularis sive sylloge nova proverbiorum a Jacobo Salomone Damasceno dictata excepit et interpretatus est perillustris vir Fridericus Rostgaard. Edidit cum adnotationibus nonnullis Johannes Christianus Kallius. Hafniae, 1764.

Landberg=Proverbes et dictons du peuple arabe, matériaux pour servir à la connaissance des dialectes vulgaires, recueillis, traduits, et annotés par Carlo Landberg. Vol. i., Leide, 1883.

Lane=Arabic-English Dictionary by E. W. Lane. London, 1863——.

M. S.=Mîḫâ'îl Ṣabbâgh's Grammatik der arabischen Umgangssprache in Syrien und Aegypten. Nach der Münchener Handschrift herausgegeben von H. Thorbecke. Strassburg, 1886.

Muḥîṭ=Muḥîṭ al-Muḥîṭ, by Butrus al-Bistânī. Beirût, 1870.

Must.=Mustaṭraf, Vol. i., pp. 33–50. Būlâq, 1285.

Nofal=Guide de conversation en Arabe et en Français par Georges Nofal. 3me édition, Beyrouth, 1876, pp. 500–543.

Sand.=Die Maltesische Mundart, von Dr. C. Sandreczki, II., ZDMG. Vol. xxxiii.

Scaliger=كتاب الامثال seu proverbiorum arabicorum centuriae duae ab anonymo quodam Arabe collectae et explicatae cum interpretatione Latina et scholiis Josephi Scaligeri et Thomae Erpenii. Leidae, 1614.

Snouck=Mekkanische Sprichwörter und Redensarten, gesammelt und erläutert von Dr. C. Snouck Hurgronje. Haag, 1886.

Soc.=Arabische Sprichwörter und Redensarten, gesammelt und erklärt von Dr. A. Socin. Tübingen, 1878; also ZDMG. xxxvii. 189 ff.

Sp.=Grammatik des arabischen Vulgärdialectes von Aegypten, von Dr. Wilhelm Spitta-Bey. Leipzig, 1880. There is a collection of proverbs in this work, pp. 494–516.

Sp. Contes=Contes arabes modernes recueillis et traduits par Guillaume Spitta-Bey. Leide, 1883.

Tant.=Traité de la langue arabe vulgaire par le Scheikh Muhammad Ayyad el-Tantavy. Leipsic, 1848, pp. 110–133.

Vassalli=Motti, aforismi, e proverbii maltesi; raccolti, interpretati, e di note esplicative e filologiche corredati da Michelantonio Vassalli. Malta, 1828.

Unless the contrary is stated, the figures in any reference indicate the number which the proverb corresponding to the one under discussion bears in the collection referred to.

TABLE OF TRANSLITERATION.

ا = '	ز = *z*	ف = *f*
ب = *b*	س = *s*	ق = *q*
ت = *t*	ش = *š*	ل = *l*
ث = *th*	ص = *ṣ*	م = *m*
ج = *j* (pronounced as in French)	ض = *ḍ*	ن = *n*
ح = *ḥ*	ط = *ṭ*	ه = *h*
خ = *ḫ*	ظ = *ẓ*	و = *w*
د = *d*	ع = '	ي = *y*
ذ = *dh*	غ = *gh*	
ر = *r*		

a = *a* in German *Mann.*

ă = *a* in English *lack.*

ä = *a* with *imâla* ('deflection' towards the sound of *i*), nearly like *ä* in German *Hände.*

æ = the preceding sound lengthened, a sound more nearly like the prolongation of the sound of *a* in English *lack* than like *ä* in German *Väter*, though not very different from either.

e = *e* in English *met.*

$\bar{e}$ = *e* in English *they*, German *See*.
i = *i* in English *pin*, German *in*.
$\bar{i}$ = *ee* in English *seen*, *i* in German *ihn*.
o = *o* in English *obey*. This sound is deflected from an original *u*.
$\bar{o}$ = *o* in English *note*, German *gross*. This sound comes from an original *au*.
u = *u* in English *put*, nearly like *u* in German *stumpf*.
$\bar{u}$ = *oo* in English *school*, German *u* in *Stube*.
$\ddot{u}$ = a sound intermediate between the *u* and the *i*, but not quite the same as the German $\ddot{u}$.
ai = *i* in English *mind*, German *ei* in *Eis*.
$\check{a}i$ = a peculiar sound which may be approximately rendered by pronouncing *lack* with a very short *i* after the *a* (*la'ck*), and running the two sounds together. As Prof. Nöldeke suggests, this is about the same as the Suabian pronunciation of *ei* in *Wein*, *Eis*.
au = *ow* in English *cow*, German *au* in *Haus*.
$\check{a}u$ bears the same relation to *au* that $\check{a}i$ bears to *ai*.

The circumflex accent over a vowel indicates that the vowel is long and has the accent. Syllables with *æ* always have the accent. The accent is on the first syllable, unless otherwise indicated.

PROVERBS AND PHRASES.

العنزة الجربانه ما بتشرب الا من راس النبع

1. *il-'anzt ij-jirbœni mä btišrab illa min râs in-neb'.*

'The mangy goat will drink only from the head of the spring.'

Said of people who are accustomed at home to the plainest and simplest living, and who, when away from home, are the hardest to please, demanding the best of everything, and finding fault, often simply to give the impression that they know what the best is, and are wont to have it.

'anzt for *'anzit* in rapid pronunciation. Words ending in ة, when standing alone or before a consonant, are pronounced with final short vowel; but before a vowel the original *t* returns.—*ij*. The *l* of the article is assimilated with following *j* in the common dialect: cf. Spitta, p. 30. The vowel of the article is always slurred over, as the voice naturally dwells longer on the noun.—*jirbœni*, fem. of جربان. In the common dialect the feminine of all adjectives of the form فعلان is فعلانة: cf. Spitta, p. 129. On this formation cf. also Landberg, p. 7.—I have written *mä* and not *mâ*, because little stress is laid on this word, the voice passing over quickly to the next word. The *mä* has a partial *imâla* in such cases, although Landberg, p. 22, states that

the *ma* when alone has no *imâla.—neb'* in meaning of 'fountain, spring,' seems to be post-classical ("Vielleicht aus d. Aram.?" Nöldeke).

Nâṣir has written this proverb elsewhere with omission of the article of *'anzi.* On this omission cf. Landberg, p. 5; also Wright, Arabic Grammar, vol. ii., § 95, e.

كل شي اذا ربيتو بينفعك الا بني آدم اذا ربيتو بيقلعك

2. *kull ši iza rabbăitu byinfa'ăk illa bini Ædăm iza rabbăitu byiqla'ăk.*

'Whatever you bring up will benefit you, except man; if you bring him up, he will uproot you.'

ši for *šăi.* For analogous change of *ê* to *î* cf. Spitta, § 18, d ("*selymân* statt *selêmân* = *sulaimân*").—For pronominal suffixes, cf. Hartmann, pp. 13–15.—For *bini Ædăm* as singular, cf. Snouck, pp. 67,68; Landberg, references cited in glossary s. v. بني; Spitta, *Contes arabes modernes,* Glossaire, s. v. بني; Spitta, *Grammatik,* § 71, d; Vassalli, Nos. 117–125 (*bnŷdem*) et al.

Nâṣir has written آدم, but in my other notes I have it transliterated Ædăm. Elsewhere he has written خبيتة (*ḫabbăitu*) instead of the first *rabbăitu.*

Cf. Spitta, 217; Burton, 143; Kall. 375; Tantavy, p. 110.

بحاكيكي يا جارا تا تسمعي يا كنّي

3. *bḥākîkī yâ jâra tă tisma'ī yâ kinnī.*

'I speak to you, O neighbor, that you may hear, O daughter-in-law.'

That is, the daughter-in-law is whipped over the neighbor's back.

Instead of the above, some say *biḥkîlik yâ jâra l'tisma'ī yâ kinni,* or *il-ḥaki lik yâ,* etc. (H).—حكى, from the old meaning of 'relate, narrate, tell, giving one's authority,' has come to mean simply 'speak.' The third form means 'speak to,' cf. كتب and كاتب. For an example of its use cf. Wetzstein, ZDMG. xxii. 76, l. 11.

تا is the Persian تا, according to Prof. Nöldeke, who remarks that the use of this word is no more surprising than the employment of the Persian یا 'or.'

Cf. Soc. 554; ZDMG. xxxvii. 197; Mustaṭraf, p. 47, last line but one; Fr. i. p. 72; iii. 2557; Nofal, p. 510.

خطرة البتعلم ما بتخسّر

4. *ḫaṭrit il-bit'állim mä bitḫassir.*

'The time (occasion) which teaches does not cause loss.'

The meaning is: If I make an unwise purchase, this time I lose; and yet, if I am warned by my experience this time to avoid such purchases in the future, I am not in the long run a loser.

خطرة for الخطرة; خطرة = مرّة *Muḥîṭ.*—*il* is contracted from *illī*, which is from old Ar. *illédhī* (cf. Landberg, p. 297; Spitta, p. 81), and is indeclinable.

In my notes I have: *il-kăff illī bī'állim mä bīghîḍ* 'the slap that teaches causes no diminution.'

Cf. Fr. ii. p. 439, No. 108; Nofal, p. 520. Bt. 330 has a somewhat similar meaning.

المكتوب بيبان من علوانه

5. *il-mektûb bībœn min 'alwœnu.*

'The letter (i. e. its contents) appears from its address.'

Applied, for example, in case a man comes to another on an errand, and by his very first words shows of what character his errand is.

Instead of *bībœn*, *byinqiri* 'is read,' or *byin'irif* 'is known' is used. In Syria the second form of *bœn* is used almost exclusively: cf. Landberg, p. 273, and Glossaire s. v. بان; also Spitta, *Contes*, Glossaire, s. v. بان; Hartmann, Vokabular, s. v. *scheinen*. In my notes stands *bībaiyăn* as variant of *bībœn*. Cf. also Bt. 50 on use of بيّنة.

Cf. Bt. 252; Berg. under *adresse;* Kall. 361; also the proverbs quoted by Dozy under عنون.

الديك الفحيح من تحت امه بيصيح

6. *id-dîk il-fḥîḥ min taḥt immu bīṣîḥ.*

'The lively cock crows from under its mother.'

In early childhood the future character of the man may be discerned.

For *fḥîḥ* cf. Landberg, p. 220.
Cf. also Bt. 48 and 50; Tant. p. 115; Burton, 88; Fr. iii. 1001; Landberg, 139; Sp. 28; Soc. 422; Nofal, 523.

الحرب بالنضّارات هيّن

7. *il-ḥarb bin-naḍḍārât haiyyin.*

'(To carry on) war with spy-glasses is easy.'

It is very easy to give advice and to say how one would have done if one had been in such and such circumstances; it is quite another thing to act, if one be placed in those circumstances. It is easy to survey a combat with a spy-glass, it is quite another thing to be in the combat.

Nâṣir has spelled *naḍḍārât* as it is pronounced, with ض instead of ظ. *Naḍḍārât* is used in Syria in the meaning of 'spy-glass, telescope.' In Egypt it means 'spectacles': cf. Spitta, p. 20, l. 4, also p. 265, l. 13.
Cf. Fr. ii. p. 734, No. 547, also p. 897, No. 175.

القلوب شواهد

8. *il-qulûb šwœhid.*

'Hearts are witnesses.'

If a person loves another, the heart of the second person bears witness to this fact, and *vice versa.* This saying is used in expressions of mutual love or esteem.

Cf. Fr. iii. 2526; Tant. p. 115.

اللي تصاهره لا تقاهره

9. *illī tṣâhᶜru lä tqâhᶜru.*

'Do not anger him whose father-in-law or brother-in-law you become.'

Because he will vent his spite on his wife and thus revenge himself on you. H.

H. writes بِتْصَاهْرُهْ. — غَالَبَ = قَاهَرَ 'strive with,' acc. to Muḥîṭ. Acc. to Freytag it means 'violenter tractavit.' H. says that المقاهرة means in Classical Arabic المغالبة, but the common people use it in the meaning of الاغاظة 'to make angry.' Cf. Landberg, Glossaire, s. v.

اعطوا للدب حرير يكب

10. *a'ṭu lid-dūbb ḥarîr y'kūbb.*

'They gave the bear silk to wind into balls.'

Winding silk requires skilled hands and delicate fingers, neither of which a bear has.

Applied in case a man is notoriously unfit for work he is trying to do.

For meanings of كبّ cf. Lane, *Dictionary*, s. v.

وكّل القط بالجبنه و زنره بالسجق

11. *wăkkil il-quṭṭ bij-jibni ū zenn'rū bis-sijúq.*

'Put the cat in charge of the cheese, and girdle him with the sausage.'

The *sijúq* is the cleanest part of the gut of sheep. This is stuffed and eaten like our sausages. *Sijúq* means either the sausage or the gut before it is stuffed: cf. Dozy, s. v. Cf. also Soc. 686 (ZDMG. xxxvii. 210) ضارب فى الاسَيْجق من تحت الى فوق "Beulen im Darm von oben bis unten. Ganz faul."

Cf. Bt. 325.

خدوا البنات من صدور العمات

12. *ḫudu 'l-bănœt min ṣdûr il-'ammœt.*

'Take girls from the breasts of their fathers' sisters.'

That is, in choosing a wife, judge of her by her father's sisters; for the Arabs suppose the girl to resemble her father's sisters and the boy his mother's brothers.

ḫudu for *ḫudhu*. The change of *dh* to *d* and of *th* to *t* is, as Nöldeke points out, regular, the change of *dh* to *z* and of *th* to *s* occurring only in words from the literary language. E. g.: *dihib* 'gold,' *dîb* 'wolf,' etc.—*ḫudu* is here used in the meaning 'take in marriage, marry.' Cf. Snouck, p. 57, note; Landberg, p. 45, etc.

البيدر الما هو الك لا تحضر كيله بتتغبر دقنك و بتتعب بيشَيله

13. *il-baidar il-mä hu ilăk lä tiḥḍar kailu btitghabbar daqnăk u btit'ab bīšêlu.*

'Do not be present at the measuring of the grain which does not belong to you; you will get your beard dusty, and will get tired in carrying away the grain.'

Don't meddle with what does not concern you.

baidar is applied both to the threshing floor and to the grain which is on it.—*ilăk* common for old Arabic *lekă*.

Cf. Bt. 89; Sp. 195; Berg. under *boisseau;* Tant. p. 110.

البيدق الباب بيسمع الجواب

14. *il-bīduqq il-bœb byismä' ij-jăwœb.*

'He who knocks on the door will hear the answer.'

If one addresses another politely, he will get a polite response; if harshly, a harsh response.

Cf. Bt. 604; Burton, 116; Berg. under *porte;* Soc. 191; Kall. 480.

الصبى لو بار تلتَينو للخال

15. *iṣ-ṣaḇī lū bâr tiltaínu lil-ḫâl.*

'The boy, if he turn out poorly, belongs two-thirds to his mother's brother.'

That is, two-thirds of his traits are like those of his uncle.

The Arabs think that a man's characteristics descend to his sister's son. Cf. Wilken, *Das Matriarchat bei den alten Arabern*, Leipzig, 1884, pp. 44 ff. (quoted by Snouck). Cf. Snouck, 43.

Bâr means 'be or become in a bad state, or uncultivated (of land); be or prove vain (of work); be or become unsaleable (of goods),' Lane. Cf. also Landberg, pp. 133, 134, and Glossaire, s. v.; also Snouck, pp. 101, 102.

بدال ما تقول للجاجه كش ضربها كسر رجلها

16. *bdœl mä tqûl lij-jœji kišš ḍrubha ksir ijrha.*

'Instead of saying to the hen *hišh*, strike her and break her leg.'

If a person asks another to do what he can just as well do himself, the person replies with this proverb.

bdœl is the vulgar form of the classical بدل, and is very common. Cf. examples in Landberg. See Landberg, Glossaire, and Dozy, s. v.—*jœji* is the vulgar form of the classical دجاجة, of which the first vowel, and then later the first consonant, were dropped.—According to Dozy, *kiš* is an interjection of Persian origin.—On *ijr* for رجل cf. Landberg, p. 99. Nâṣir has written *rijlha*.

Cf. Soc. 124, 125; Burton, 21.

منفعه ما منك دخّانك بيعمي

17. *menfa' mä minnăk u duḫḫânăk byi'mī.*

'There is no benefit to be obtained from you, and your smoke blinds.'

You not only do no good, but you do injury. Used, for instance, if a man has another to help him, and finds himself hindered rather than helped by him.

Nâṣir has written *menfa'a*, but in my notes stands *menfa'*. He has also omitted the و.

Cf. Burton, 176; Kall. 227; Mustaṭraf, p. 45, l. 18; also Sp. 110.

البيعتاز الكلب بيقول له صبّحك بالخير يا سيدي

18. *il-byi'tœz il-kălb bīqúllu ṣábbḥak bil-ḫair yä sîdī.*

'He who needs the dog says to him "Good morning, my lord".'

Instead of *byi'tœz*, Nâṣir has written elsewhere *bī'auwwiz*.—On the shortening of the vowel in *bīqûl* cf. Landberg, p. 2; Spitta, § 23, a, § 105, d.

Cf. Fr. iii. 1696; Sp. 197; Burton, 73; Kall. 477.

مطرح ما بترزق الزق

19. *maṭraḥ mä btirzaq ilzaq.*

'Where you get a living, remain.'

That is, stick to the place where you get a living.

maṭraḥ, originally 'place where anything is thrown down,' has come to mean 'place' or 'spot' in general.—*mä* is here a relative pronoun.—*btirzaq* is for *turzaq*, the passive of *razaqa I.*

روح فاضي و تعا ملآن

20. *rûḥ fâḍī u ta'â mel'œn.*

'Go empty and come back full.'

Go from your house empty-handed and come back with your hands full. Used of a man niggardly towards his family. H.

Râḥa, originally meaning 'go or come in the evening,' has come to mean 'go' in general. *rûḥ* for old Arabic *ruḥ*. Verbs *mediæ* و and ي have the long vowel in the imperative in the common dialect: cf. Spitta, § 105, c, d; also Landberg, p. 266.—On *ta'â* cf. Spitta, p. 27; Landberg, p. 109.—Instead of *mel'œn*, H. writes *melœn* مَلَانْ. *Milyœn* or *melyœn* is also a common form: cf. Landberg, Glossaire, s. v.; Hartmann, Vokabular, under *voll.*

كانت ها القدرة ناقصة ها البيت نجانه صارت مطفّحة ملآنة

21. *kœnit hăl-qidri nâqiṣa hăl-băit-injœni, ṣârit mṭaffḥa mel'œni.*

'This kettle was wanting this egg-plant (in order to be full); it has now become full and running over.'

This only was lacking to complete our pleasure or our misery.

Bait injœni is the vulgar form of the classical باذَنْجَان or بِاذِنْجان, from the Persian بادِنْگان, and in Egypt is used for both the egg-plant and the tomato (Lane). In Syria *bait injœn* is used for egg-plant, and *banadûra* for tomato, (from Italian *pomi d'oro*, Landberg, p. 297). The Muḥîṭ gives as the vulgar forms بتنجان and بيدنجان.—Instead of *mel'œn* I have in my notes *melœn.*

كتير النطّ قليل الصَيد

22. *k'tîr in-naṭṭ qalîl iṣ-ṣaid.*

'He jumps about a great deal, but gets little game.'

He who keeps moving from place to place will earn but little.

Nâṣir has written this elsewhere متل قطاط العمي, etc. i. e.

'Like the blind cats, he jumps about a great deal but catches little.'

naṭṭ means 'leap, jump': cf. Dozy, and Muḥîṭ; M. S. p. 71, l. 11; Landberg, Glossaire, s. v.

Cf. Landberg, p. 232.

اكل و نَط متل خَيل الزَط

23. *ăkl u naṭṭ mitl ḫail iz-zaṭṭ.*

'He eats and plays like the gypsies' horses.' (Literally, eating and jumping like, etc.)

Used of one who receives benefits but confers none himself; just as the gypsies' horses, being unsuited to work, are left to feed and play, while their owners are busy elsewhere, and so do nothing in return for their food. H.

Instead of *zaṭṭ*, H. gives *zuṭṭ*, which is the better form: cf. Dozy, s. v., and Landberg, p. 101.

Cf. Bt. 663, Soc. 269, as showing the low opinion in which *zuṭṭ* are held.

ان كان ها الغزله غزلتك حرير بدك تلبسي

24. *inn kœn hăl-ghazli ghazltik ḥarîr beddik tilbsī.*

'If this thread is your thread, you are going to dress in silk.'

Used ironically to one who is doing poorly the work in which he is engaged, and means: if you do not do better than you are doing now, you will not succeed.

It will be noticed that I have written *inn* with reduplicated *n*. On doubling of consonants cf. Landberg, p. 2; but cf. also Landberg, *Critica Arabica*, No. I. p. 69, where he says: "Im ersten Bande meiner Proverbes et Dictons habe ich Unrecht gehabt überall *minn* zu schreiben."

On the origin of *beddī*, *beddăk* compare Landberg, p. 4, and the references given by him. It is interesting to note that Kall. 66: أَيْشَ بِوَدّ الأَعْمى قفة عيون occurs in my notes in the form *hal-a'ma šû beddu ʔ jauz 'iyûn*, where the *beddu* = the بِوَدّ of the proverb as given by Kall.

كل طلعه مقابيلها نزله

25. *kull ṭal'a mqābîlha nezli.*

'Every ascent has opposite to it a descent.'

If one is at present in trouble, he may be sure of final relief.

mqābîl for *muqâbil* 'opposite to, in face of': cf. Dozy and Muḥîṭ, s. v. Nöldeke suggests an explanation for this form by asking: "Is it perhaps in the plural = مَقابيل? In that case the absence of the feminine ending would also be explained."

Cf. Burton, 25; Nofal, p. 540.

قالوا له ليش عمال تنفخ اللبن قال كاويني و هو حليب

26. *qālûlu laiš 'am bitneffiḥ il-lebin qal-lhun kāwînī u hū ḥalîb.*

'They said to him: Why are you blowing the *leben*? He said: it burnt me while it was milk.'

A burnt child dreads the fire.

Nâṣir has written *'ammœl tneffiḥ*, and I have given in transliteration *'am bitneffiḥ*. He has also written *qâl* where I have written *qal-lhun* = قالهم. On *'ammœl*, cf. Dozy, s. v.; and Spitta, § 165. 4; also M. S., 16. 8 ff.; 30. 7 ff.; 46. 2.—*leben* means properly 'milk,' and is still used in this sense in Egypt; but in Syria, Arabia, and North Africa it is used for soured milk or soured buttermilk (Dozy). For an account of the preparation of *leben* see Berg. under *lait*.

Cf. Soc. 461, 172; Fr. iii. 2855; also Fr. ii. p. 702, No. 383; Vassalli, 402; Sand. 74; Nofal, p. 512.

فوق الدكه شرطوطه

27. *fauq id-dekki šarṭûṭa.*

'On top of the charge a rag.'

One trial after another. H. It never rains but it pours. Misfortunes never come singly.

Dekki is the charge or load of a gun.—*šarṭûṭa*, pl. *šarāṭîṭ* means 'rag,' from *šaraṭ* 'tear in pieces': cf. Dozy, and Landberg, Glossaire, s. v. Cf. also *šarmûṭa*, Landberg, Glossaire; Hartmann, Vokabular.

Cf. for meaning Fr. ii. p. 237, No. 115; Fr. ii. p. 4, No. 4 (given by H.); Bt. 493; Burton, 116; Soc. 646 (ZDMG. xxxvii. 206), 697 (ib., p. 211); Vassalli, 221, 284.

الصنعه مزراب دهب

28. *iṣ-ṣan'a mizræb dihib.*

'Handicraft is a spout which sends down gold.'

Cf. No. 184, also the following from my notes: *iṣ-ṣan'a imm ḥanûni* a trade is a tender mother;' *iṣ-ṣan'a, illī bil-kăff fîha lil-fuqr kăff* in a trade which is in the hand there is a safeguard against poverty' (cf. Bocthor, under *métier;* Nofal, p. 541); *iṣ-ṣan'a mitl in-neb'a* 'a trade is like a spring.'

For meaning, cf. Fr. i. p. 752, No. 133; Fr. iii. 1710.

الموش دايق المغرايه ما بيعرف شو الحكايه

29. *il-muš dœyiq il-mughrœyi mâ bya'rif šū 'l-ḥkœyi.*

'He who has not tasted the glue-pot does not know what the story is.'

A man who has not tried does not know the difficulties attending any given enterprise.

muš contracted from *mā hū š:* cf. Landberg, pp. 236, 237.—*mughrœyi* from مِغْرًى. Cf. *miṣfœyi* from مِصْفًى.—*šū* from *ēš hū* from *ai šai hū.*

For meaning, cf. Bt. 612.

عند البطون ضاعت العقول

30. *'ind il-buṭûn ḍâ'it il-'uqûl.*

'When people are eating they lose their wits.'

Said, for example, in case a man is eating and forgets something which he ought to attend to.

Cf. Bt. 418; also Kall. 77; Nofal, p. 542.

عاقل شيطان متل حمار المطران

31. *'âqil šīṭân mitl ḥmâr il-muṭrân.*

'Quiet outside but a devil inside, like the archbishop's donkey.'

Said of a man who appears quiet and well-behaved, but is really the opposite.

'âqil means 'intelligent, quiet, well-trained,' when used of animals. Cf. Burton, 121.

لا تفزع الا من نهر الهادي

32. *lä tifza' illa min nahr il-hœdī.*

'Fear only the quiet river.'

هادي for old Arabic هَادِئٌ.

Cf. Berg. under *mer;* Sand. 73, 76; Nofal, p. 518.

طابخ السم آكله

33. *ṭâbiḫ is-sămm œklu.*

'The one who cooks the poison is the one who eats it.'

The man who tries to injure another is injured himself.

Cf. for meaning Fr. ii, p. 367, No. 163; p. 658, No. 256; Fr. iii. No. 638; Soc. 154; Sp. 218; Bt. 640; Ali, p. 89, No. 10; Nofal, p. 509, 535.

بعد عزي بيتوني بخان

34. *ba'd 'izzī bêyyătûnī bḫân.*

'After I had been in honor and power they made me spend the night in a *khân.*'

Used of one whom misfortune has brought low. H.

According to H., this is a hemistich of a *mauwœl*, and some say *năiyyămûnī* instead of *bêyyătûnī.*

Cf. No. 193. Cf. for meaning Fr. iii. 2150, 2792.

تا تحج القعقان و ترجع بلا سيقان

35. *tă ṭḥijj il-qa'qân ū tirja' bela sīqân.*

'Till the crows make a pilgrimage and return without legs.'

Such and such a thing will never happen till etc., i. e. never. This meaning is expressed in many ways in Arabic.

Cf. Fr. i. p. 359, Nos. 58, 59; p. 378, No. 110, and often.—Instead of *qa'qân,* I have in my notes both *qu'qân* and *qīqân,* the latter being the pl. of *qâq:* cf. Hartmann, Vokabular, under *Krähe. qu'qân,* written above *qa'qân,* is pl. of *qa'q:* cf. Cuche, s.v.—Elsewhere Nâṣir has written تا يحجوا القيقان و يرجعوا بلا سيقان

Cf. Nofal, p. 509.

الشحاده كيما لكن الوقفه عا الباب صعبه

36. *iš-šḥâdi kîmâ lækin il-waqfi 'al-bæb ṣa'bi.*

'Begging is a philosopher's stone, but standing at the door is hard.'

Used of wished-for objects which can only be obtained by debasing one's self. H.

On *šḥâdi* cf. Thorbecke, *Al-Ḥarîrî's Durrat-al-Ghawwâṣ*, Einleitung, p. 45.— كيما = كيميا.

Cf. Berg. under *mendier.*

متل بقرة جحا

37. *mitl baqarit Jiḥa.*

'Like Jiha's cow.'

Jiha slaughtered his cow, sold the meat, and received his pay. After a while he again demanded pay from each purchaser and received it. He kept doing this till he died. Used of an affair which is long drawn out. H.

H. writes *baqrit.*

شعنينه بلا شتي متل العروس بلا جلي

38. *ša'nîni bela šiti mitl il-'arûs bela jili.*

'Palm Sunday without rain is like a bride without her *jili.*'

In wedding festivities, when the bride has been painted and decked out, she walks about the house supported on each side by a woman carrying a candle, and followed by a number of women carrying candles and singing wedding songs to her. This ceremony is called the *jili.*

ša'nîni is the sing. of *ša'ānîn*, and is applied by the Christians to the branches, etc., which their children take on Palm Sunday, and to the day itself (Muḥîṭ). On *ša'ānîn* and its origin from the Hebrew הוֹשַׁעְנָה cf. Dozy and Muḥîṭ.

متل سجرة ام شراطيط

39. *mitl săjărit imm šrāṭīṭ.*

'Like a tree called the mother of rags.'

Said of a ragged person.

Imm šrāṭīṭ is the name given to each of certain trees in Lebanon on which the Druses hang rags in expectation of receiving a blessing.

ضرب ها الحجر بها الجوزة

40. *ḍrub hăl-ḥajar bhaj-jauzi.*

'Throw this stone into this walnut tree.' (If you bring down any nuts, well; and if not, well.)

Used in case a man is about to engage in an enterprise the success of which is doubtful, but the failure of which would entail little or no loss. A person talking to him uses this proverb.

ضرب ها الطينه بها الحيط ان ما لزقت بيعلم مطرحها

41. *ḍrub haṭ-ṭîni bhăl-ḥaiṭ inn mă lezqit bī'allim maṭráḥha.*

'Throw this piece of mud at this wall; if it does not stick, it will show where it hit.'

Do the best you can, and you will accomplish something, even if it is not all you wished. Also used of the effects of slander. Slander leaves its mark.

In place of the last two words, I have in another version: *bīḍammílha atar* 'its mark will remain'; also *ḥamîri* 'leaven' instead of *ṭîni*. Cf. Bt. 255; Kall. 244.

من كتر الطباخين شوشط الطعام

42. *min kitr iṭ-ṭabbāḫîn šaušaṭ iṭ-ṭ'âm.*

'From the multitude of cooks the food burned.'

Too many cooks spoil the broth.

Instead of *šaušaṭ*, I have in my notes also *šâṭ*, of which *šaušaṭ* is a reduplicated form.

Cf. Berg. under *bruler;* Tant. p. 116; Burton, 178; Bt.15; Fr. ii. pp. 732–3, No. 535; Fr. iii. 2602, 2603, 2611, 2614; Sp. 69; Kall. 21, 22; Vassalli, 129, 130; Sand. 60.

متى وقعت البقره بيكتروا السلّاخين

43. *meta waqa'it il-baqara byiktaru is-sillāḫīn.*

'When the cow falls, the skinners multiply.'

When a man is in misfortune, his enemies increase.

In my notes stands also: *bess tûqa' il-baqara*, etc., 'no sooner does the cow fall than, etc.'

Cf. Tant. p. 128; Burton, 56; Kall. 83.

وقعت الفاره من السقف قالت لها البسيني اللّه اللّه قالت لها شيلي ايدكِ عني و شو بدكِ مني

44. *waqa'it il-fâra min is-saqf qālit-l'ha il-bsaini Allah! Allah! qālit-l'ha šīlī îdik 'annī u šû beddik minnī.*

'The mouse fell from the roof. The cat said: Allah! Allah! The mouse said to her: Take your hand off me, and what do you want of me?'

In my notes stands *'smallah* (for *bism-Allah*), instead of *Allah Allah;* and instead of the last four words: *u ănă b'ălf ḫair min Allah* 'and I have a thousand blessings from Allah,' i. e. I am thoroughly provided for. And again: *u mâ 'alêki minnī* 'and you have nothing to do with me.' Another version is: *waqa'it il-fâra min is-saqf qallha 'l-quṭṭ 'smalla! qālit-lu int dešširnī u ăna b'elf ḫair min Allah.*

Landberg, Glossaire, under شول, regards شال as a 4th form; but this seems unnecessary: cf. Lane, *Dictionary*, s. v., where we have an infinitive شيْل given. Cf. also Cuche, s. v.

Cf. Burton, 55; Bt. 488.

الضروره بتحل من الناموس

45. *id-ḍurûra biṯḥill min in-nāmūs.*

'Necessity frees from the law.'

Cf. Berg. under *nécessité;* Kall. 242; Nofal, p. 524.

كثر الايادي في الحصيدي غنيمه و عا الاكل ظليمه

46. *kitr il-ăyœdī fil-ḥaṣîdi ghanîmi ū 'ăl-ăkl ẓalîmi.*

'A multitude of hands in the harvest is a gain, but at the table a drain.'

ghanîmi 'gain obtained without work; prey, booty, windfall' (Cuche). —*ẓalîmi* is what is unjustly taken away: Cf. Cuche.—Nâṣir has written *ḥaṣîdī*, but the final *i* is short.

Cf. Fr. iii. 1243; and the same, 'Ali, p. 67.

الهريبه تلتين المراجل و ان صحت المراجل كلها

47. *il-harîbi tiltain il-mrâjil winn ṣaḥḥit il-mrâjil küllha.*

'Flight is two-thirds of courage, and, if it succeeds, the whole of courage.'

Discretion is the better part of valor.

Instead of *ṣaḥḥit*, I have in my notes *ḥallaṣt* 'if you escape.'—*mrâjil* pl. of *merjali*, 'courage.'—On *ṣaḥḥa*, 'succeed, turn out well,' cf. Dozy, s. v.

Cf. Berg. under *évasion, fuite*; Kall. 515; Tant. p. 119; Bt. 492; Sp. 98; Fr. ii. p. 237, No. 114; p. 481, No. 266; Fr. iii. 2316; Vassalli, 28; Sand. 1.

متى باتت فاتت

48. *meta bœtit, fœtit.*

'When it has passed the night it is gone.'

If an action is postponed, the proper time for doing it passes away. Never put off till to-morrow what you can do to-day. H.

متل الخوارنه اب هات موش اب خُد

49. *mitl il-ḫwărni ăbb hœt muš ăbb ḫud.*

'Like the priests, father of "give," not father of "take."'

Used of or to one who is always asking for favors from others but does not grant them himself.

ḫwarni pl. of خُورى which, acc. to Seetzen, iv. 35, quoted by Dozy, is an abbreviation of χωρεπίσκοπος, "vicaire d'un évêque à la campagne, curé."—On the doubling of *b* in *ăbb* cf. Landberg, pp. 1, 2, 266, 267; Spitta, p. 85: *yadd, damm, fumm, šiffe.*

صباح النوري و لا صباح الخوري

50. *ṣabâḥ in-nûrī u lä ṣabâḥ il-ḫûri.*

'A morning visit from a gypsy is better than a morning visit from the priest.'

The former comes to beat the drum and dance, either on account of a wedding or on account of the birth of a child; while the priest comes either on account of sickness or on account of death in the family.

Nûrī, pl. *nawar*, 'gypsies,' a name slightly changed, as de Goeje thinks (see Dozy, s. v.), from *Lurī*, the name borne by the gypsies in Persia.—In my notes I have as variant to *ṣabâḥ duḫûl;* also *fautt* for *fautit.*

Cf. for meaning Bt. 372, and Mustaṭraf, p. 45, l. 9.

الدهر دولاب يوم معك يوم عليك

51. *id-dâhr dūlœb yom ma'ak yom 'alêk.*

'Time is a wheel, a day with you, a day against you.'

dūlœb is a word of Persian origin. It meant originally a 'water-wheel,' and is now used for any wheel: cf. Lane and Dozy, s. v. In my notes I have بيك as a variant to *dūlœb*, 'Time is a bey,' etc.; also *yomâin*, 'time is two days,' etc.

Cf. Soc. 426, 427; Fr. ii. p. 935, No. 111; Fr. iii. 974; p. 639, No. 153; Kall. 160; Nofal, pp. 518, 521, 527.

قال له ليش عمبتبكي و انا عمك قال له انا عمبكي عاشنك عمي

52. *qallu laiš 'am btibkī u ănă 'ammăk qallu ănă 'am bibkī 'ašinnăk 'ammī.*

'He said to him: Why are you crying while I am your uncle? He said to him: I am crying because you are my uncle.'

Used of one who injures another while seemingly exhibiting towards him friendship and love. H.

"Why do you cry when I am your uncle to ward off harm and to bring you what will benefit you?" "I am crying just because you are my uncle; because you pretend before people that you are my benefactor and helper, while in reality you are an enemy." H.

Another version of the last part is: *kull bkœyī 'ašinnak 'ammī.* H. In my notes I have: *qâlū lä tibkī ya bnéyya naḥn mghâriba qâlit küll bǎkœyī 'ašinnkum mghâriba.* Instead of *bnéyya, bnéyyi* would be more exact, as Prof. Nöldeke suggests; likewise *mghâribi* instead of *mghâriba.*—*'ašinnak* from على شأن أنّك (H.), and not, as M. Barthélemy (Journal Asiatique, viii. Série, Tome X. p. 260, note on *'aychinno*) affirms, from حيث أن (in this case حيث إنّك)

بعد عن الشر و غنيله

53. *b'ûd 'an eš-šarr u ghannīlu.*

'Withdraw from harm and sing to it.'

That is, avoid harm and rejoice on account of it, because it happened without striking you. Used in warning against exposing one's self to danger or to strife. It may also be used to one who undertakes to interfere between two disputants. H.

Instead of *b'ûd*, H. gives *b'îd*, but says *b'ûd* is also used.—In my notes is the following addition to the above: *qâl lä y'ghannîlī u lä bghannîlu* 'he said: let it not sing to me, and I will not sing to it.'

اللي بيدري بيدري و اللي ما بيدري بيقول كفّ عدس

54. *illī byidrī byidrī willī mä byidrī bīqûl kǎff 'adis.*

'He who knows knows, and he who does not know says: A handful of lentils.'

Used of one who wishes to speak but is hindered by some reason. H.

According to H. it is like

قيل للضفْدع لماذا لا تُصَوّتينَ فقالت فمي ملآن من الماء

or, as the poet puts it,

قالت الضفْدعُ قولاً فسّرتْهُ ٱلْحكماءُ
في فمي ماءٌ وَ هَلْ يَنْطقُ مَنْ في فيهِ ماءُ

Cf. Sp. 40; Tant. p. 116.

لا تحسب سنتك تا تستغلها

55. *lä teḥsub sintăk tă tistᵉghíllha.*

'Don't reckon your year's earnings till you gather its crops.'

Cf. Nofal, p. 520.

ذكر الديب و هيي القضيب

56. *dhkûr id-dîb u haiyyi 'l-qaḍîb.*

'Speak of the wolf and get your stick ready.'

Speak of angels and you will hear the rustle of their wings.

Nâṣir has written elsewhere هيي له القضيب.

Cf. Soc. 199; Burton, 80; Fr. i. p. 138, Nos. 433, 436; Fr. iii. 1015; Scaliger, p. 96; Bocthor, under *loup;* Nofal, p. 533.

ابن الحلال عند ذكره بيبان

57. *ibn il-ḥalœl 'ind dhikru bībœn.*

'The honest man appears when he is spoken of.'

Used of one who enters while people are talking of him. This proverb is used of one who is agreeable to the speakers. No. 56 is used of one who is disagreeable, but may be said in the way of pleasantry. H.

ibn il-ḥalœl, literally 'the legitimate son,' means 'the honest, well-bred, polite man': cf. Lane, *Dictionary*, s. v.; also Landberg, Glossaire. Berg. under *bâtard, honnête, renommée;* Tant. p. 111; Burton, 81; Kall. 528; also Fr. i. p. 505, No. 23.

قال له صبحك بالخير ياقرع قال له هدا باب الشر

58. *qallu ṣabbḥak bil-ḫair yâ 'qra' qallu hœdă bœb iš-šarr.*

'He said to him: Good morning, O scald-head. He said to him: This is the door of strife.'

That is, by calling him scald-head he is made angry at once, and the door of strife is opened.

Instead of *bœb iš-šarr*, I have also in my notes *bœb in-nqâr* 'the door of dispute, strife;' and *bœb in-nekrazi.*

Cf. Soc. 276; Mustaṭraf, p. 45, l. 9.

لا تدبر المخلايه قبل الفرس

59. *lä tdebbir il-miḫlæyi qabl il-fărăs.*

'Don't procure the nose-bag before the horse.'

On *debbar* 'procure,' cf. Hartmann, Vokabular.— مِخْلايه for classical Arabic مِخْلَاة; for analogous forms, cf. No. 29.—*faras*, applied in classical Arabic to both horse and mare (prevailingly to the latter, according to Prof. Nöldeke), is now used for mare alone.

نزلت العبده للسوق و ما استحلت الا شفاتير مسعود

60. *nizlit il-'abdi lis-sûq u mä 'staḥlit illa šfätîr Mes'ûd.*

'The (black, H.) slave-woman went down to the market and only admired Mes'ûd's (her son's, H.) thick lips.'

Used of a man's pleasure in his own family, relatives, and friends.

šfätîr is pl. of *šeftûra* 'thick, projecting lip:' cf. Dozy, and Landberg, Glossaire, s. v.—H. gives the following modern proverbs as of like meaning: *il-qird fī 'ain ummuh ghazœl* 'the monkey is a gazelle in his mother's eyes' (cf. Sp. 52, Bt. 60); *ḥabîbăk min tḥubbuh u lū kœn 'abd aswăd* 'thy darling is he whom thou lovest, were he a black slave' (cf. Burton, 131; Landberg, 47); *il-ḫunfsih šœfit ibna 'al-ḥaiṭ qālit-luh kunnăk* (sic) *lūlîyyī bḥaiṭ* 'the beetle saw her son on the wall; she said to him: It's as if you were a pearl on a string.' Nâṣir has written this with the last part somewhat different:

قالت ما احلى سواده عا بياض الحيط

'She said: How sweet his blackness is on the white wall (literally, on the white of the wall).'

قالوا لجحا استرزق باب الله راح و قعد على باب الفرن

61. *qâlū li-Jiḥa istérziq bœb Allah râḥ u qa'ad 'ala bœb il-furn.*

'They said to Jiha: Ask alms at the door of God. He went and sat at the door of the oven.'

'To ask alms at the door of God' means here to implore God's aid, and exert one's self to attain what one wishes.

This proverb is used in case a man is urged to exert himself, but remains inactive and asks for help.

A slightly different version is as follows: *qâlū li-Jiḥa rûḥ istérziq Allah râḥ barak 'a bœb il-furn.*

ناس بياكلوا جاج ناس بيقعوا بالسياج

62. *næs byæklū jæj næs byiqa'ū bis-s'yæj.*

'Some people eat chickens, some people fall into the hedge (in pursuing and catching them).'

Used of one who undergoes hardships while others reap all the fruits of his labor. H.

byûqa'ū is a variant of *byiqa'ū*.
Cf. Fr. iii. 2300.

قالوا للجمل شو صنعتك قال كباب حرير

63. *qâlū lij-jemil šû ṣan'atăk qâl kebbœb ḥarîr.*

'They said to the camel: What is your trade? He said: A silk-winder.'

Said in case a man takes up a trade for which he is manifestly utterly unfit.

In my notes I have in addition to the above: *qâlū mbaiyyin* (also *bībaiyyin*) *'a īdaîk haṭ-ṭāy'în*, 'They said: This is evident from these swiftly-moving hands of yours.'
Cf. Berg. under *chameau;* Soc. 472, 598 (ZDMG. xxxvii. 200); Kall. 305.

قالوا للبقر لما تموتوا بيكفنوكم بحرير قالوا بدنا جلودنا تسلم علينا

64. *qâlū lil-baqar lemma tmûtū bīkeffnûkum bḥarîr qâlū beddna jlûdna tislăm 'alêna.*

'They said to the cattle: When you die they will shroud you in silk. They said: We want our skins to remain on us whole.'

Used of one who makes another fine promises while intending to rob or otherwise injure him. Like No. 44. H.

Instead of *tmûtū* H. gives *bitmûtū*.—H. gives as an Egyptian version:

قالوا لبقر الدّيوان أذا مُتّم يكفنوكم في حَرير قالوا أشتَهِيْنا نْرُوْح بِجْلُوْدَنَا

(see Mustaṭraf, p. 46, l. 7).
Cf. Berg. under *linceul;* Soc. 287; Bt. 521.

عا ها الحمص ما في عيد

65. *'a hal-ḥummuṣ mä fî 'îd.*

'According to these chick-peas there is no feast.'

Used of that from which it is inferred that something will either not occur for a long time or not occur at all. H.

Acc. to H. the origin of this proverb is as follows: A village curate with a weak memory used to put in his pocket, when the fast began, as many chick-peas as there were days in the fast, and each day that passed of the fast he would throw away a pea; and if one of his flock asked him how many days remained till the feast-day, he would count the peas which remained, and tell him. Now it happened one fast that his wife saw the chick-peas in his pocket, and, supposing he liked them, brought a handful of them and put them in the pocket. It happened that day that one of his flock asked him how many fast-days remained, so he put his hand in his pocket and found a great many peas, and couldn't tell how many days remained. So he said: "My son, according to these chick-peas there is no feast." And his words became a proverb.

Cf. Soc. ZDMG. xxxvii. 206.

كلك منافع متل زيت الغار

66. *kullăk mnœfi' mitl zait il-ghâr.*

'You are entirely beneficial, like the oil of the bay-tree.'

Used in praising one who has done well.

الف عدو برات البيت و لا عدو جوات البيت

67. *ălf 'adū barrât il-bait u lä 'adū jūwœt il-bait.*

'It is better to have a thousand enemies without the house than to have one enemy within.'

For meaning, cf. Landberg, p. 33, No. 20.

عيش يا كديش تا يطلع الحشيش تا تاكل و تعيش

68. *'îš yä g'dîš tă yiṭla' il-ḥašîš tă tœkul wit'îš.*

'Live, O nag, till the grass grows, so that you may eat and live.'

Used when a man in need of anything is put off with promises.

كديش is a word of Persian origin, and is used of a horse of inferior breed: cf. Dozy, s. v.

Cf. Bt. 425; Sp. 102; Burton, 91; Fr. iii. 2216–2217; Mustaṭraf, p. 42, l. 5 *ab imo;* Scaliger, p. 49, No. 69; Nofal, p. 509.

عصفور باليد و لا عشره عا السجره

69. *'aṣfûr bil-yădd u lä 'ašara 'as-sejara.*

'A sparrow in the hand is better than ten in the tree.'

In my notes I have also: *'aṣfûr bil-yedd u lä kirkī ṭâyir* 'a sparrow in the hand is better than a crane which is flying at liberty.'

Cf. Fr. iii. 2029; also Fr. iii. 266; Bt. 3; Soc. 136-8; Snouck, 45; Nofal, p. 541.

جارك القريب و لا خيك البعيد

70. *jârăk îl-qarîb u lä ḫaiyyăk il-b'îd.*

'Your neighbor who is near is better than your brother who is far away.'

Cf. Berg. under *voisin;* Burton, 40.

احفظ عتيقك جديدك ما بيبقالك

71. *ḥfaẓ 'atîqak jdîdăk mä byibqâlăk.*

'Take care of your old things; your new things will not remain to you.'

Take care to keep your old friends, for you have not tried your new ones, and they may leave you at any time.

In my notes I have the following version: *rjœ' la'tîqăk jdîdăk mä yibqâlăk kul nḥâli* (variant *maḥlûṭa*) *u ḫallī er-ruzz 'an bœlăk* 'return to your old, your new will not remain to you; eat bran (on *maḥlûṭa* cf. Landberg, p. 79), and dismiss rice from your mind.'

Cf. Berg. under *vieil;* Burton, 170; Fr. ii. p. 520, No. 372; Fr. iii. 1920; Landberg, 167; Kall. 426.

كل جديد و له رهجه كل عتيق و له دفشه

72. *kull jdîd ū ilu răhji kull 'atîq ū ilu defši.*

'Every new thing has beauty, every old thing has a push aside.'

رهجة, according to H., is vulgarly used in the sense of البهجة اي الحسن. For رَهَج 'dust raised, excitement of evil, of conflict, etc.,' see Lane; cf. also Dozy, s. v.—On دفش, in meaning of 'drive away, push forward,' cf. Dozy and Landberg, s. v.

Cf. Landberg, 50; Sp. 229; Soc. 435; Fr. ii. p. 576, No. 582; Fr. iii. 2674; Burton, 169; Tant. 127; Mustaṭraf, p. 36, l. 14; Vassalli, 629; Sand. 90.

الحايك عريان والسكاف حفيان

73. *il-ḥâyik 'aryœn wis-sikkœf ḥafyœn.*

'The weaver is naked and the cobbler is barefoot.'

ḥīyyœk is a variant of *ḥâyik.*

Cf. the proverb: *ḥmâr il-moi 'aṭšœn* 'the donkey that carries the water is thirsty.' Cf. also Snouck, 44; Bt. 148, 404, 563; Berg. under *menuisier;* Fr. ii. p. 54, No. 87; p. 920, No. 54; Mustaṭraf, p. 35, l. 22; p. 36, ll. 11–12; Sp. 37; Kall. 337; Nofal, p. 520.

اللي بيشرب البحر ما بيغص بالساقيه

74. *illī byišrab il-baḥr mä bīghuṣṣ bis-sœqyi.*

'He who drinks the sea will not choke at a brook.'

He who does a great act will not shrink from a less.

Cf. the following proverb taken from my notes: *il-gharqân bil-baḥr lä y'ḫœf mnin-nida* 'the man who has been drowned in the sea does not fear dew.

Cf. Berg. under *rigole.*

بده يزق البحر بصفده

75. *beddu y'ziqq il-baḥr bṣafadi.*

'He wants to transport the sea in a shell.'

Used of one who wishes to accomplish something great with very inadequate means. H.

According to H. some say :

يَنْقُل = يزق—مثل ٱلْبِيْزُقِ ٱلْبَحْرِ بْصَفَدِهْ. H.—*ṣafad* vulgar for *ṣadaf:* cf. Dozy, s. v.

Cf. Kall. 189.

اخد التار موش معيار

76. *aḫd it-târ muš mi'yâr.*

'Taking revenge is no disgrace.'

târ = ثَأْر.

Cf. Fr. ii. p. 465, No. 208.

شبنا وما تبنا

77. *šibna u mæ tibna.*

'We have grown white-headed and have not repented.'

We have not learned wisdom by age, but still cling to our bad habits.

Cf. Soc. ZDMG. xxxvii. 199, No. 593 ; Fr. iii. 1588 (referred to by Socin).

الشيب ما هو عيب

78. *iš-šaib mä hū 'aib.*

'White hair is no disgrace.'

Cf. Bt. 352 ; Fr. iii. 2204.

حط قبل ما تتعب وحمل قبل ما تستريح

79. *ḥuṭṭ qabl mä tit'ab waḥmûl qabl mä tist'rîḥ.*

'Put down your load before you are tired, and load up before you are rested.'

A man should not work all the time, neither should he rest all the time.

القتل بيعلّم الدب يرقص

80. *il-qatl bī'allim id-dibb yirquṣ.*

'Beating teaches the bear how to dance.'

Said in speaking of the use of the stick in training children.

qatal has come to mean 'beat,' though it also retains its meaning of 'kill.'

يا بيتحه يا بيكسر محه

81. *yâ bītūḥḥu yâ byiksir muḥḥu.*

'He either pats him or breaks his head.'

I have translated *bītūḥḥ* by 'he pats.' There seems, however, to be doubt as to the meaning of this word. H. says he asked many persons about it, but no one knew its real meaning. Some thought the meaning 'pat' suited the connection. The word, at any rate, is not used elsewhere in this meaning. H. thinks the meaning of this word is the same as that of وَتَحَ 'strike with a stick.' The Muḥîṭ gives

تَحَّ يتُحُّهُ تَحَّ رماهُ وابعده والجارية جامعها.

H. says that the people of Homs and many others use طَحُّهْ in the sense of ضَرَبَهُ شديدًا; and others use تُحُّهْ in the same sense. Interesting are the words طِحّْ or تِحّْ (both of which H. has heard rarely out of Homs), آطِحْ (which is more common there), طَحّ and طَاحِ (which are somewhat used), all in sense of انحنى 'bend down, bow.'

muḥḥ ("Gehirn," Nöldeke) is used vulgarly in sense of head. H.

المعنى بقلب الشاعر

82. *il-ma'na bqalb iš-šœ'ir.*

'The meaning is in the heart of the poet.'

The poet knows what meaning his lines have, even if others do not understand them.

Cf. Soc. ZDMG. xxxvii. 219, No. 772; Nofal, p. 496.

ما بعد الصبر الا المجرفه والقبر

83. *mä ba'd iṣ-ṣabr illa 'l-mejrăfi wil-qabr.*

'After patience there remains only the shovel and the grave.'

After one has wearied one's self out with waiting, death comes.

This pessimistic proverb is more than counterbalanced by optimistic ones, such as Ali, p. 65:

بشّر نفسك بالظفر بعد الصبر

Cf. Fr. iii. 1619; Sp. 241; Tant. p. 129.

فرخ الديب ما بيجوّي

84. *ferḫ id-dīb mä bījauwwī.*

'The wolf's cub will not become tame.'

On جَوَّى, تَجَوَّى 'become tame,' cf. Cuche, s. v.

Cf. Soc. 420–1; Snouck, 29.

متل الصتل بلا علاقه

85. *mitl iṣ-ṣatl bela 'ilæqa.*

'Like a pail without a handle.'

Used of a sluggish man who moves about but little.

Notice how Nâṣir has written سطل. On origin of word *saṭl*, from Latin *situla*, cf. Dozy, s. v.—*'allæqa* is a variant of *'ilæqa*.

متل الاربعا بنص الجمعه

86. *mitl il-arb'a bnuṣṣ ij-jūm'a.*

'Like Wednesday in the middle of the week.'

Used to one who sits idle in the middle of the week. They say to him *mä lăk mitl* etc. 'what is the matter with you, (sitting) like Wednesday in the middle of the week?' or *int mitl* 'you are like,' etc. H.

مثل حية التبن بتلسع وبتخبي راسها

87. *mitl ḥaiyyit it-tibn btilsä' u bitḫabbī râsha.*

'Like the snake in the *tibn*, which inflicts a bite and then hides its head.'

Used of one who inflicts an injury and covers up his tracks. H.

The last part of this may be varied to suit the connection, as, for example: he is like the snake in the *tibn;* he inflicts a bite, and then hides his head.

Instead of لسع Nâṣir has written elsewhere عقص, and he has also given the following version:

مثل حية التبن بتلسع من تحت لتحت 'like the snake in the *tibn*, he bites from underneath.'

Cf. Berg. under *paille;* Sp. 80; Kall. 141; Soc. ZDMG. xxxvii. 208, No. 669; Sand. 69.

توب العيارة ما بيدفي وان دفى ما بيدوم

88. *taub il-'iyœri mä bīdeffī winn deffa mä bīdûm.*

'A borrowed garment will not warm, and if it warms it will not last.'

'iyœri is a verbal noun meaning 'lending, borrowing.' For analogous forms cf. Sp. § 45,b. As Nöldeke suggests, this form is from إعارة.

Cf. Berg. under *chaud;* Bt. 171; Burton, 155; Soc. 72 (cf. ZDMG. xxxvii. 191); Fr. ii. p. 435, No. 92; Kall. 306; Mustaṭraf, p. 43, l. 18; Nofal, p. 537.

طلع عا دينين القفه

89. *ṭili' 'a dainain il-quffi.*

'He climbed out on the handles of the basket.'

Said of one who takes on airs unsuitable to his position, as when a servant becomes saucy and insubordinate.

According to H., it is the custom to put chickens, as soon as they are hatched, into a *quffi.* As soon, then, as they become a little strong, they get to the top of the basket; hence the proverb, the person referred to being compared to a chick which has climbed up to the handle of the basket.

dainain literally 'ears.'

بالوجه حلّيس وبالقفا قريص

90. *bil-wijh ḥillaîs u bil-qafa qurraîṣ.*

'To one's face caressing and behind one's back pinching.'

Said of a person who acts differently behind one's back from what he does to one's face.

Instead of *ḥillais* and *qurraiṣ* respectively I have in my notes *tilmîs* 'caressing,' *qarîṣ* 'pinching'; *mrœyi* 'a mirror,' *midrœyi* 'a pitchfork.'

متل الاطرش بالزفّه

91. *mitl il-aṭraš biz-zeffi.*

'Like a deaf man in the wedding procession.'

Used of one who sees but does not understand. H.

On زَفَّة cf. Bt. 422.

اجوا بيت السلطان تا يبيطروا خيلهم قامت الخنفسه مدت اجرها

92. *ijū bait is-sulṭân ta-ybaiṭrū ḫailhum qâmit il-ḫinfsi meddit ijrha.*

'They came to the house of the Sultan to shoe their horses; up stood the beetle and put out her foot.'

Used of one who undertakes what he is unsuited for, or of one who imitates one who is greater than himself, or of the insignificant person who imitates the great one. H.

For the use of *baiṭar* in the common language in the meaning 'shoe a horse,' cf. Hartmann, *Vokabular*, Cuche, Muḥîṭ, s. v.—Some say: *ijit il-ḫinfsi* 'the beetle came.' H.—*lă* is a variant of *ta*.

Cf. Berg. under *ferrer;* Bt. 183; Mustaṭraf, p. 43, l. 9 *ab imo.*

ضيف المسا ما له عشا

93. *ḍaif il-mesä mä lu 'aša.*

'The guest who comes at evening gets no supper.'

It is the custom of the Arabs, when a guest comes, to prepare for him special food. In case, however, he arrives after sun-

set, there is no time to prepare special food, and the host, in setting before him whatever there happens to be on hand, excuses himself for the scantiness or poor quality of the food by repeating this proverb.

بيت السبع ما بيخلا من العضام

94. *bait is-seb‘ mă byiḫla min il-‘aḍâm.*

‘The lion’s den is never free from bones.’

The rich man always has money in his house. This proverb is used, for example, when a man asks another to lend him something. The second man says he hasn’t it by him. The first man then says: Impossible! the lion’s den, etc.

Cf. Kall. 98.

بدّه من الدواق سبع واق

95. *beddu min id-dwâq seba‘ wâq.*

‘He wants seven *wuqîyyi* for a taste.’

Said of a great eater.

dwâq = ذَوَاق .—*wâq* = أَوَاقٍ, pl. of أُوقِيَّة, vulgarly *wuqîyyi*, the twelfth part of a roṭl, the roṭl being 2.56 Kg. Cf. Hartmann, p. 354.

قال الحلو انا بحلّي قالت المي انا ما بخلّي

96. *qâl il-ḥilu ănă bḥallī qâlit il-moi ănă ma bḫallī.*

‘Said the sweet: I sweeten. Said the water: I do not allow your sweetness to remain.’

That is, when one has eaten something sweet and drinks water, the water takes away the sweet taste. H.

H. says he heard some one use this figuratively of a foul action effacing a fair one, but declares this use very rare (و هذا من اندر ما سمعته).

قطّع نعلك شي ما ضاع لك

97. *qaṭṭi' na'lăk šī ma ḍa'lăk.*

'Wear out your shoe (although) you have lost nothing.'

According to H., the origin of this was that a rich man lost a horse, and sent his slave to seek it; and when a poor youth wished to go with one of them to search with him, his mother said to him *qaṭṭi' na'lăk* etc., and her words became a proverb. Her meaning was: if you go with that servant to search with him, you will wear out your shoe with much walking, and you will get no return for your pains and for the loss of your shoes.

Used of one who simply wishes to, or really does, exert himself to benefit one who does not need his help, and thereby injures himself by losing his time, his trouble, and his money.

ضاع is pronounced here *ḍa'*, as I have written it, not *ḍâ'*.

جنب العقرب لا تقرب جنب الحيه فرش و نام

98. *jemb il-'aqrab lä tiqrab jemb il-ḥaiyyi frâš u næm.*

'By the side of the scorpion do not come; by the side of the snake spread your bed and sleep.'

The explanation of this proverb is, if I remember correctly, that the people believe that scorpions keep coming back to the same spot, while a snake, once frightened away, does not come back; so that a man may safely sleep on the spot where he has seen a snake, a thing which he cannot do in the case of a scorpion.

ḥadd and *maṭraḥ* are found in my notes as variants of *jemb*.

ما لك صاحب الا من بعد قتله

99. *mâ lăk ṣâḥib illa min ba'd qatli.*

'You never have a friend till after you have come to blows.'

Used when two men, formerly enemies, become friends after having come to blows.

The meaning is that when two men are hostile, especially from jealousy, they will grow more and more hostile till they come to blows, when, of course, one will conquer the other. The con-

quered one, having learned the other's superiority, will seek to become his friend, so as not to be exposed to a second beating.

Cf. Bt. 733; Tant. p. 130.

المحبه خصايص والبغضه عموم

100. *il-mḥabbi ḫṣâyiṣ wil-bughḍa 'imûm.*

'Love is special and hatred general.'

That is, a man cannot love everybody, or even many, equally, but he can hate all equally. H.

Instead of *ḫṣâyiṣ*, some say خَصَايِى, which is better. H. *ḫṣâyiṣ* seems to be a plural of خاصّيّة, which means, according to Lane, 'property or peculiar virtue.'—*'imûm* for *'umûm* 'universality, generality.'—In this proverb the abstract nouns *ḫṣâyiṣ* and *'umûm* are used instead of the corresponding adjectives.

بيسال عا البيضه مين باضها والجاجه مين جابها

101. *byis'ăl 'an il-baiḍa mîn bâḍha wij-jæji mîn jæbha.*

'He asks about the egg: What hen laid it? and about the hen: Who brought her?'

Used of an inquisitive man.

Nâṣir has written *'al-baiḍa.*

Cf. Bt. 749.

بيحاسب الديك على نقده

102. *bîḥâsib id-dîk 'ala naqdi.*

'He reckons with the cock about a single grain.

Used of a skinflint.

naqdi is from نقد 'peck,' and means 'a single peck.'

Cf. for meaning Fr. ii. p. 942, No. 152.

زيادة الخير خير

103. *zîyædit il-ḫair ḫair.*

'The increase of blessing is a blessing.'

Cf. Fr. iii. 1286; Tant. p. 123.

خالع الباب ومزنّر بالعتبه

104. *ḫâli' il-bœb u mzennar bil-'atabi.*

'He takes away the door and girdles himself with the threshold.' (Literally, removing the door and girdled with the threshold.)

Used of a shameless reprobate who does evil deeds and then talks of them without the least concealment.

H. says that by *bœb* here is meant the غَلَق 'lock,' but there seems no reason why it should not mean simply 'door.'

H. says the Arabs say: خَلَع الرجل عذاره, and خَلع رَسَنَه, اى عدا على الناس بالشرّ وتهتّك وافتضح, i. e. has brought harm upon people and covered himself with opprobrium and dishonor (cf. Fr. ii. p. 300, No. 159).

النفس بتطلب والمعده ما بتقطع

105. *in-nefs btuṭlub wil-mi'di ma btiqṭa'.*

'The appetite desires, but the stomach does not digest.'

Frequently a man desires to eat what he can digest only with difficulty, if at all; accordingly this is used in speaking of men who desire what they will not be able to manage; whose desires are greater than their powers.

Cf. Snouck, 6.

عيني فيها وتفو عليها

106. *'ainī fîha witfû 'alêha.*

'My eye is on it (i. e. I want it), but pshaw on it!'

That is, I am between turning towards or liking this thing and turning away from or disliking it. Used of one who is wavering in a matter, wanting it at one time and not wanting it at another. H.

Instead of *fîha* and *'alêha*, *fîh* and *'alêh* are also used. H.—*tfû*, according to H., is a corruption of تُفًّا or تُفٍّ, and is used vulgarly

to express the sound made by the lips in spitting: cf. the verb تَفَّ يَتُفُّ تَفًّا 'cracher (du sang),' Cuche.

H. compares with this the proverb تُقَدِّمُ رِجْلًا وَتُؤَخِّرُ أُخْرَى, used to the hesitating or wavering man (Fr. ii. p. 941, No. 146). Nöldeke says that this phrase (يقدّم, etc.) is often made use of in old narrative prose in the sense of 'er schwankte stark,' or rather, 'benahm sich unsicher.'

Cf. Kall. 315.

اصلك فعلك يا سفرجل

107. *aṣlăk fi'lăk yä sferjil.*

'Your pedigree is what you yourself do, O quince.'

The Arabs and Syrians are very proud of having a good pedigree, but the meaning of this proverb is: Do not boast of your pedigree; what you are to be judged by and to take pride in is your own deeds.

Cf. Tant. p. 131; Ali, p. 79, No. 193.

من هالك لمالك لقبّاض الرواح

108. *min hælik lă-mælik lă-qabbâḍ er-rwœḥ.*

'From Halik to Malik to the taker of souls.'

Used of what is taken from its owner, then taken from the one who has taken it from its owner, and so on without ever being returned. H. For example, a man borrows a book, a second borrows it from him, and so on, while the owner does not know what has become of it. On being asked about it, the owner says *min hælik*, etc.

qabbâḍ er-rwœḥ (or *il-erwœḥ*) = قَابِضُ الْأَرْوَاحِ 'the taker of the souls' (Angel of Death, Izrá-eel or Azrá-eel. Lane).

Cf. Sp. 141.

اللقمه اللي في تمك ما بتعرف لمين هي

109. *il-liqmi illī fī timmăk mä bta'rif l'mîn hî.*

'You do not know to whom belongs the morsel which is in your mouth.'

Used of the uncertainty of human affairs.

The following two proverbs from my collection express the same idea somewhat differently:

il-'arûs taḥt il-klîl (for *iklîl*) *mä bta'rif l'mîn hî* 'the bride, even under the wedding-wreath, does not know to whom she belongs';

il-'arûs bijlœha mä bta'rif mîn byiḥwœha 'the bride, even in the midst of her *jili*, does not know who will possess her.'

العنزة الجربانه بتعدي القطيع كله

110. *il-'anzt ij-jirbœni bti'dī il-qaṭî' kûllu.*

'The mangy goat infects the whole flock.'

A bad man will corrupt all his associates.

Cf. for meaning Fr. i. p. 648, No. 154; Nofal, p. 541.

طبني طبتك العافيه

111. *ṭubbnī ṭabbtak il-'âfyi.*

'Be my physician, and may health be yours.'

A simpleton who was sick said these words to a physician. They are used vulgarly of a sluggard and of a simpleton. H.

ṭubbnī 'treat me, prescribe for me.'—'May health be your physician' means 'may you not be sick.' H.

So H. explains the proverb. He, however, gives the following explanation, given to him by one of the prominent common people:

(واحد من نبهاء العاسّة)

The one who said the words was a lazy simpleton, not a sick man. This lazy simpleton was the sultan of the people of laziness, so that from his excessive laziness he used, when he lay down, to remain on his back a long time, and feel his back pain him, and not be able to change to one side or the other or to turn over. It happened that he lay once for a long time on his side so that it pained him, and he said to a man there *ṭubbnī*, etc., i. e. 'turn me over on my face, and may you never need any one to turn you over, and may health free you from that necessity.'

If this explanation were correct, we should have to translate 'turn me over, and may health turn you over.'

طبّ is vulgarly used in the sense of كب, قلب, and كفأ 'overturn, turn over on the face.' H.

الهديه بليّه

112. *il-hdîyyi blîyyi.*

'A present is an affliction.'

It was, and is to some extent, the custom in Syria for a man who wanted something another had to take a present, go to the other and present it, and then ask him for the desired article. The present was often worth only a fraction of the object asked for. Moreover, when a man receives a present, even if it be something for which he has not the slightest use, he is expected to give a present in return. Hence the proverb.

One of those to whom I read this proverb added: *u ṣāḥibha ta'bœn* 'and its possessor is weary.'

Cf. Soc. 210; Bt. 556; Sand. 70.

الخيّر مرزوق

113. *il-ḫaiyyir merzûq.*

'The generous man is always lucky.'

God always sends gain to the generous man who gives to the poor and aids them.

Cf. *il-ḫaiyyir byœkul mœlu u mœl ghairu* 'the generous man enjoys his own property and the property of others.'

ḫaiyyir 'generous, benevolent': cf. Landberg, Glossaire; Dozy, s. v.

قوم يا عبدي تا قوم معك

114. *qûm yâ 'abdī täqûm ma'ak.*

'Get up, O my servant, that I may get up with you.'

This proverb, which is put into the mouth of God, means 'exert yourself, so that I may help you.' Cf. our "God helps those who help themselves." It is used of one who is indolent and asks God for support (رزق), but does not exert himself. H.

H's version is يا عَبْدِيْ قُوْمْ مَعِيْ تَا قُوْمْ مَعَكْ.

Notice قوم for Old Arabic قُمْ.

Cf. Kall. 354; Nofal, p. 506.

كل وقت واعطيه حكمه

115. *kull waqt wa'ṭîh ḥukmu.*

'Give to every time what it requires.'

That is, do and speak as circumstances require: cf. Eccl. iii. 1. H.

In my notes *yin'áṭa* and *bya'ṭī* stand as variants for *wa'ṭîh.*
Cf. Soc. 331; Fr. iii. 2452, 2678–80.

الرشوه بتعمي البصر

116. *ir-rašwi bti'mī 'l-baṣar.*

'Bribes blind the sight.'

Nöldeke compares this with Ex. xxiii. 8, Deut. xvi. 19; and says that in the translation of the London Bible Society (1848) stands

الرشوة تعمى ابصار الحكام.

debli is a variant of *rašwi.*
Cf. *il-barṭîl bīḥill šœšt il-qâḍī* 'a bribe will undo the cadi's turban.'
For other proverbs on bribes, cf. Landberg, 26, and p. 48, top; Soc. 118.

حساب الحقله ما اجا عا حساب البيدر

117. *ḥsœb il-ḥaqli mä ija 'a ḥsœb il-baidar.*

'The field's account did not turn out according to the threshing-floor's account.

The matter did not turn out as well as was expected.

Cf. *ḥsœb il-qarâya mä byiji 'a ḥsœb is-sarâya* 'the account of the villages does not turn out according to the account of the palaces.'
Cf. Burton, 84.

الفلاح نزل عا المدينه ما استحلا الّا الدبس والطحينه

118. *il-fellœḥ nizil 'al-mdîni mä 'staḥla illa 'd-dibs wiṭ-ṭḥîni.*

'The fellah went down to the city, and liked only the molasses and sesame flour.'

Of the viands of the city the fellah liked *dibs* mixed with sesame flour, because he had been used to the sweets obtained

from figs, grapes, raisins, and *dibs*, and had not been accustomed to other sweet dainties, the former being cheap and abundant at his home. Hence the proverb is used of one unaccustomed to the manner of living and to the taste of cultivated people. H.

ṭaḥîni is used especially of the sesame flour. H. Cf. Landberg, p. 242.

كن بالاول يا جحا ولو كان بقص اللحا

119. *kûn bil-auwwăl yâ Jiḥa wă lau kæn bqaṣṣ il-liḥa.*

'Be first in everything, O Jiha, even if it were in cutting off your beard.'

Be first in everything, even though it be something which will injure you.

liḥa for لِحْيَة.

Cf. Fr. iii. 2798; Soc. 566; Berg. under *barbe;* Kall. 395.

تعلم البيطره بحمير الكراد

120. *t'allăm il-baiṭara bḥamîr il-krâd.*

'He learned the veterinary art by practising on the Kurds' donkeys.'

Used of one unskilled in his work.

krâd for اكراد, pl. of كُرْدِيّ.

Cf. Fr. iii. 1070; Bt. 752–3 (which seem to be identical in meaning, although Bt. declares, on what authority he does not state, that the second is in opposition to the first); Kall. 284–5.

رعاية يوم بتيسنة سنه

121. *r'âyit yaum btaisănit sini.*

'Pasturing goats one day makes a man a boor a whole year.' (Literally, is at the price of boorishness for a year.)

Used of the stupidity of shepherds. H.

taisani for تَيْسِيَّة 'goatishness.' Lane. Cf. Dozy, s. v.

Cf. Fr. i. p. 335, No. 189; p. 404, No. 178; p. 701, No. 142; Durra, 17.

البير الفارغ ما بيتلبه الندا

122. *il-bîr il-fœrigh mä byitlîh in-nidi.*

'Dew will not fill the empty well.'

Used of what is insufficient to answer the manifest requirements in any given case.

Variant: *mä byimtíli min in-nida.*—With the form *yitlîh* cf. *talla* 'füllen,' Hartmann, Vokabular.—H. compares this proverb with Fr. ii. p. 586, No. 1.

Cf. Bt. 185; Burton, 114.

اذا فاتك عام ترجى بغيره

123. *iza fœtăk 'âm trăjjă bghairu.*

'If a year escape you, put your hope in another.'

If you do not succeed this time, hope to do so another time.

Variants: *ija* (for *idha*), and *ghairu* without *b*.

Cf. Soc. 440–1, and Bt. 662, quoted by Soc.

اللي بياخد الاجره بيتطالب في العمل

124. *illī byœḫud il-ijra byitṭâlăb fil-'amil.*

'He who takes hire is held responsible for his work.'

This sentence, originally a legal saying, has been adopted in the common language. It is used of one's duty to one's employer. H.

Cf. Sp. 289.

كل عنزه بتعرف قطيعها

125. *kull 'anzi bta'rif qaṭî'aha.*

'Every goat knows her own flock.'

البيشتغل بيديه بيستريح قلبه

126. *il-byištíghil bîdaîh byist'rîḥ qalbu.*

'His heart is at ease who works with his own hands.'

That is, if, instead of hiring a man to do work, a man does it himself, he is sure to have it turn out as he wishes, and his heart will be at rest.

Another version of this is: *il-byištághlu dăiyyœtu byifraḥu qlaibœtu* 'he whose hands are busy has a glad heart.'

Cf. Soc. 530; Fr. iii. 293.

كل من عقله براسه بيعرف خلاصه

127. *kull min 'aqlu brâsu bya'rif ḫalâṣu.*

'Everyone who has his wits in his head knows what is best for himself.'

Cf. Tant. p. 128.

بين البطي والرهوان طلق عنان

128. *bain il-buṭī wir-rahwœn ṭalq 'inœn.*

'Between the slow horse and the pacer is only a loosening of the reins.'

That is, between the two is a distance the passing of which depends on loosening the reins of the slow horse. This proverb is used in urging one who is being left behind to exert himself to catch up with him who is in advance, and in encouraging him in so doing. H.

Cf. Sp. 111; Bt. 52.

لا خير في الرزق اللي ما بيدق الباب

129. *lâ ḫair fir-rizq illī mā bīduqq il-bœb.*

'There is no good in property which does not knock on the door.'

This is used in many ways, among them the following: 1. To express a preference for income accruing from real estate, for this income comes to the house of the owner, and the bringer thereof knocks on the owner's door to give it to him. And its continuance is more secure than that of other kinds of property. 2. Others use it to express preference for cattle to other kinds of property, for these go away and feed, then return to the house of their

owner, and it is as if they brought him their wool, their milk, and their other products, and knocked at his door to enter to him. (3) Some use it to express a preference for the property which God decrees without a man's exertion. And the ground for preferring it is that it is the gift of a generous and wise being who knows what is most beneficial for a man better than the man himself does, and that he does not repent of his generosity. There is in that property a virtue such as there is in no other, so that the virtue of other kinds is counted as naught in comparison with it. (4) Others use it of the man for whom another gains, like the proverb خير المال عين ساهرة لعين نائمة (Fr. i. p. 442, No. 60). It is very rarely used in other than these four ways. H.

In my notes I have the following version of this proverb:
ir-rizq il-mä byidfuš il-bœb u bīfût muš lœzim 'alaih 'property which does not push open the door and enter is to be avoided.'

ان كنت سيد لا تزيد

130. *inn kunt sīd lä tzīd.*

'If you are lord, don't lord it.'

If you are master, do not unnecessarily increase the labor of those under you.

Cf. Fr. iii. 1420.

الحيه لما بتنعص بتقرض دنبها

131. *il-ḥaiyyi lemma btin'aṣṣ btiqruḍ danêbha.*

'When a snake is caught fast, it gnaws off its tail.'

Used of one who injures himself or his relatives from necessity (H), just as a snake gnaws off its tail to escape when its tail is held fast.

btin'aṣṣ means 'to be pressed, squeezed': cf. Dozy, s. v.—According to H. some say الحيّه اذا آنزَرَكِت بْتِقْطَع دَنَبْها.—زرك = 'serrer, presser,' Cuche. إنزرك = 'être acculé, mis à l'étroit,' Cuche.

Cf. Landberg, No. 25; also, for meaning, Vassalli, 713.

البغض بين الاهل والحسد بين الجيران

132. *il-bughḍ bain il-ăhl wil-ḥasad bain ij-jīrân.*

'Hatred is between members of a family, and envy between neighbors.'

Cf. Fr. i. p. 418, No. 242.

وقعت ميدنه في مصر قالوا الله يجيرنا من طراطيشها

133. *waqa'it maidani fi Maṣr qâlū Allah y'jîrna min ṭrāṭîšha.*

'A minaret fell in Egypt; they said: God protect us from its débris.'

Used of a disaster whose injurious consequences affect those who are distant from the scene of its occurrence. H.

Instead of *waqa'it*, H. has وِقْعَتْ, and instead of *maidani* مَادْنِهْ, but says that مَيْدْنِهْ and مَيْدَنِهْ are used.—*ṭrāṭîš* is pl. of طِرْطَشَهْ 'a splash,' from طرطش 'sprinkle, splash,' Dozy. Cf. Landberg, p. 38. Cf. Bt. 720.

كتّر المسأله وقلل الدوران

134. *kettir il-mes'ăli u qallil id-dawarân.*

'Ask many questions, but search little.'

If, for example, you are looking for something that you have lost, ask as many questions as you can, and go about but little; you will save yourself trouble and will accomplish just as much. H.

For *dawarân* H. has دَوْرَان. Elsewhere Nâṣir has written التفتيش, instead of الدوران.

متل المصاروي جوابه تحت باطه

135. *mitl il-mṣarwī jawœbu taḥt bâṭu.*

'Like the Egyptians, his answer is under his arm (ready for immediate use).'

Used of one quick in answering.

In my notes I have written *taḥat*, instead of *taḥt*. I also have in my notes the following: *il-miṣrī j^{a}wœbu bītimmu wil-ḥalabī j^{a}wœbu bīkimmu wiš-šœmī j^{a}wœbu 'ind immu* 'the Egyptian's answer is in his mouth, the Aleppine's in his sleeve, and the Damascene's in his mother's keeping.'

ان صحّ المنام اخدنا المرا والحيوان وان ما صحّ المنام كله كلام بكلام

136. *inn ṣaḥḥ il-mănœm aḫadna il-mara wil-ḥīwœn winn mâ ṣaḥḥ il-mănœm kullu kălœm bkălœm.*

'If the dream turn out true, we have gained the woman and the animal, and if the dream do not turn out true, it's all mere words (no harm is done).'

According to H. the origin of this is that a fellah and his wife went to the city on a donkey, and they saw on the road a blind man. They took pity on him, and the fellah, dismounting, let the blind man ride in front of his wife. When they reached the city, the fellah said to the blind man: "Dismount, my brother, for we have reached the city." But the blind man replied: "Go about your business, man, the donkey is my donkey and the woman is my wife. When we want to we shall go on foot (and not before)." Thereupon the fellah began to cry out, and the people began to revile him, because, seeing the woman and the blind man on the donkey, they supposed he was wronging the blind man. So the fellah went to the court and complained of the blind man, and the bailiff (شُرَطِيّ) brought the blind man, the woman, and the donkey. The cadi asked the woman: "Whose wife are you?" She replied: "The fellah's." "To whom does the donkey belong?" "To my husband." Then the blind man spoke up and said: "Do not believe her, my lord. She said that in order to get rid of me, because I am blind and poor, and in order to take this man, who can see, and is able to work or scheme for his support in some way, as he has just now done with me." The cadi said to the bailiff: "Take the blind man to such and such a room and return quickly." He did so, and the cadi said to him: "Return where the blind man is,

without his perceiving it, hear what he says, and come back and tell me." He did as the cadi commanded, and heard the blind man say *inn ṣaḥḥ*, etc. He informed the cadi, who gave the fellah his wife and his donkey, sent him away, and dismissed the blind man with a sound scolding.

kălœm bkălœm = 'mere words, without any damage from them,' because he believed the cadi would not punish him for such a small matter, as he would a man with good eyesight. H.

Used of the schemer who does not fear the consequences if his scheme is found out. H.

الكلمة اللي ما بتنفد يا دل قايلها

137. *il-kilmit illī mä btinfud yâ dill qāyilha.*

'Alas for the speaker of the word (or command) which produces no effect!'

Cf. the following from my notes: *as'ad īyyœmăk nfûd kălœmăk* 'the happiest of thy days are the days when thy words produce the effect thou wishest.'

Cf. Berg. under *parole.*

لا تأمن دهرك تا تنزل قبرك

138. *lä t'ămmin dahrăk tä tinzal qabrăk.*

'Do not trust your lot till you go down to your grave.'

Do not think you will be out of danger of misfortunes till you die.

t'ammin for تَتَأَمَّنْ?

كل بلاد ولها زيّ وكل سجره ولها فَيّ

139. *kull blœd u leha zai u kull săjăra u leha fai.*

'Every country has its own customs, and every tree has its own shade.'

زِيّ, vulgar زَيّ, 'mode, taste, costume, usage': cf. Dozy and Cuche, s. v.

Cf. Berg. under *mœurs.*

طلع الليل عا قد الحرامي

140. *ṭili' il-lail 'a qadd il-ḥarâmī.*

'The night has turned out to suit the thief.'

If a man goes to a store, for example, and says to the merchant: "I want twenty yards of blue silk," the latter, taking down the only piece he has, and finding that it measures just twenty yards, uses this proverb, meaning that he happens to have exactly what the customer wants, no more, no less.

لا تسكن الا مطرح ما بتتزاحم الاقدام

141. *lä tiskun illa maṭraḥ mä btitzæḥăm il-aqdæm.*

'Dwell only in the place where feet tread against each other.'

That is, dwell only in large centers, for there there is more business.

tiq'ud and *t'îš* are variants of *tiskun.*

ها اللي بياكل ها الاكلات بيموت ها الموتات

142. *hăllī byækul hăl-ăklæt bīmût hăl-mautæt.*

'He who eats these kinds of food must die these kinds of death.'

This proverb is used if, for example, a man does what he ought not to do and falls into trouble. He who dances must pay the piper.

ما في ولا حورة وصلت لعند ربها

143. *mä fi u lä ḥaura wuṣlit l'ind rabbha.*

'There is not a poplar which has reached its Lord.'

No matter how high poplar trees may grow, no one of them has ever reached the sky. This is said of proud persons.

Nöldeke quotes: "Es ist dafür gesorgt dass die Bäume nicht in den Himmel wachsen."

Cf. Landberg, p. 263; Berg. under *jamais.*

ما بيعرف كوعه من بوعه

144. *mâ bya'rif kû'u min bû'u.*

'He does not know his elbow from his wrist.'

Cf. Soc. 681 (ZDMG. xxxvii. 209), where قُوعْ (Nöldeke says that this word is probably wrong) occurs, and is rendered كعب الرجل.

Cf. the next proverb; also the following from my notes: *ma bya'rif tilt it-tlœti qaddaiš* 'he doesn't know how much a third of three is.' Also: *ṭalṭamîs ma bya'rif ij-jum'a mnil ḥamîs* 'a dolt not knowing Friday from Thursday.'

Cf. No. 213.

ما بيعرف الطمس من الخمس

145. *mâ bya'rif iṭ-ṭams min il-ḥams.*

'He does not know B from a broomstick.'

H. gives *ḥums* and *ṭums*, *ḥums* meaning 'a fifth,' and *ṭums* being regarded by him as a word manufactured to sound something like *ḥums*. This is probably the correct view. There is, however, a verb طمس, with an infinitive طَمْس 'be effaced, disappear,' used vulgarly in the sense of 'sink into the water': cf. Cuche and Dozy, s. v. In my notes I find a suggestion (made by Ghuṣn, I believe) that this *ḥams* is a corruption from the original form *ghams*.

Cf. *mä bya'rif il-ălif min il-maidni* 'he does not know an elif from a minaret.'

Cf. Spitta, 294; Fr. ii. p. 580, No. 612; p. 581, No. 614; p. 596, No. 18; p. 605, No. 49; p. 636, Nos. 155–6; p. 669, No. 284.

كل عرس وله قرص

146. *kull 'urs u ilu qurṣ.*

'Every wedding has a cake.'

This proverb is used to declare that there is no banquet or joyful gathering, or the like, without something to disturb the general satisfaction.

qurṣ is 'a round loaf,' H.; 'a round cake of bread,' Lane.

In my notes I have also the following version: *ma bīṣîr 'urs bela qurṣ u lä 'aza bela ka'ki* 'there is no wedding without a round loaf, and no funeral without a cake.'

متل الجوز ما بيتاكل غير كسر

147. *mitl ij-jauz mä byittækăl ghair kăsr.*

'Like the walnut, he cannot be eaten without being cracked.'

Said of a miser. Money cannot be gotten from him except by force.

Instead of *kăsr* alone *'al-kăsr* is also used.

متل الغرير ما بيسمن الا عا القتل

148. *mitl il-ghrair mâ byismăn illa 'al-qatl.*

'Like the badger, he gets fat only on blows.'

The common people suppose that the badger fattens on blows; and so this proverb is used of one whose health is good, although he receives many blows, or is in sorrow on account of calamities. H.

il-ghrair = الْتُفَّة or الْتُفَة or Eng. *badger*. H.

انت قتل وانا بلقا وايش بيعمل القتل مع ها اللي عينها بلقا

149. *int qtûl u ănă bilqa u aiš bya'mil il-qatl ma' hăllī 'ainha belqa?*

'You beat and I will bear; and what effect does beating have with a shameless woman?'

Used of one who will not turn from the error of his ways or reform, although you give him the severest reproof or the severest beating. H.

ma' hallī 'ainha belqa, literally 'with her whose eye is black and white.' العين البلقاء means 'impudence': cf. Dozy. H. says the reason for this is that the impudent person stares and does not cast down his glance, so that, whenever you look at his face, you see the black and the white of his eyes, while the modest person, on the other hand, casts down his eyes.

ها اللي ما لوش ما بيرحلوش

150. *hăllī mä lūš mä bīreḥlûš.*

'He who has nothing loses nothing.'

bīreḥlûš = bīrûḥ lu š; byirḥalûš is also used.

متل حبة العدس ما بينعرف له بطن من ضهر

151. *mitl ḥabbt il-'adis mâ byin'árif lu baṭn min ḍahr.*

'Like a grain of lentils, his belly can not be told from his back.'

Used of a changeable, tricky person, of whom we say "you never know where to find him"; one on whose promises no reliance can be put.

Cf. Soc. ZDMG. xxxvii. 221, No. 790.

هيي الفلوس قبل العروس

152. *haiyyi 'l-flûs qabl il-'arûs.*

'Prepare the money before the bride.'

Before you get your bride, see that you have money enough to pay her dowry and the other wedding expenses. So, in general, make all necessary preparations before engaging in any enterprise.

رزق الخسيس لبليس

153. *rizq il-ḫasîs läblîs.*

'The miser's money belongs to the devil.'

läblîs = lă Iblîs.
Cf. Soc. 229.

الاصل الاصل

154. *il-aṣl il-aṣl.*

'The main thing is the pedigree.'

Used of the importance of paying attention to the race or lineage. H.

H. says the first *aṣl* means عُنْصُر and the second النسب والحسب.

زوجت بنتي لاخلص من بلاها اجاتني واربعه من وراها

155. *zauwwájt bintī laḫlaṣ min bălœha ijítnī u arb'a min warâha.*

'I married off my daughter to get rid of the trouble of her; she came to me with four behind her.'

Said of one who takes measures to better his condition but only makes it worse.

Cf. Mustaṭraf, p. 44, ll. 10–8 from the bottom; Soc. 93–95.

ادار الهدار فيه الزلازل والامطار فيه سبع تلجات كبار من عدا الزغار

156. *adâr il-hăddâr fîh iz-zălœzil wil-amṭâr fîh seb' teljœt kbâr min 'ada 'z-zghâr.*

'March is the blusterer. In it are earthquakes and rains; in it are seven great snow-storms besides the small ones.'

بيادار طيليع بقراتك للدار

157. *bī ădâr ṭaili' baqarâtăk lid-dâr.*

'In March drive your cows out into the court.'

Notice how Nâṣir has written the Arabic.

لا تستعجب التلج بنيسان ياما شلناه عن الكدسان

158. *lä tista'jib it-tălj bī nīsœn yœmă šilnœh 'an il-kitsœn.*

'Do not be surprised at snow in April. How many times we have removed it from the threshing-floors!'

الكدسان = الاكداس, i. e. البيادر, H. Nöldeke says this is more accurately 'heaps of sheaves,' or 'heaps of the yet unthreshed grain.'

البدك منه بده منّك

159. *il-beddăk minnu beddu minnăk.*

'He from whom you wish something wishes something from you.'

H. compares this with No. 279.
Cf. for meaning Landberg, 73.

فالج لا تعالج

160. *fœlij lă t'ălij.*

'Don't try to cure a paralytic.'

He cannot be cured, and your efforts will be vain. Do not waste your strength in trying to cure what cannot be cured, or in trying to do what cannot be done. H.

On *fœlij* cf. Dozy, s. v.
Cf. Soc. 545; Berg. under *apoplexie.*

كمل النقل بالزعرور

161. *kimil in-nuql biz-za'rûr.*

'Now that the *zarour* has come, the dessert is complete' (literally, the dessert is complete with the *zarour*).

Said jokingly to an intimate who comes and finds all his friends or a number of them gathered together. H.

H. says this proverb is like No. 21, and to show the use of the two proverbs says: "I happened to be at the house of one of my friends, and a number of our friends came in. We remembered one who was not with us, so one of us wrote to him saying: القدر ناقصة باذنجانة, and will you be it (فهلْ لك ان تكون ايّاها)? As soon as the letter reached him, he came quickly, and when he entered we said كمل النقل بالزعرور, and we all laughed."
Cf. Bt. 627, where the *zarour* is described.

الف دعوي ما خرقت قميص

162. *ălf da'wi mâ ḫazaqit qamîṣ.*

'A thousand curses never tore anyone's shirt.'

Instead of *ḫazaqit* H. has *ḫazzaqit*.—Notice that Nâṣir has written *da'wi*.—In my notes I have also the following addition: *u ălf ghinnîyyi mä jauwwazit 'arîs* 'and a thousand songs never married a bridegroom.' Compare also the following from my notes: *lau kœnit id-da'wi bitjûz mä kœnit bitḫallī lä ṣabîyyi u lä 'ajûz* 'if cursing were allowed full swing, it would leave neither girl nor old woman alive.'

Cf. Burton, 13; also, for meaning, Soc. 32–3.

الف عين تبكي ولا عيني تدمع

163. *ălf 'ain tibkī u lä 'ainī tidma'.*

'Let a thousand eyes weep, provided mine shed not a tear.' (Literally, and let not mine shed tears.)

Used of indifference to others' sorrows provided one escape them one's self. H.

Cf. Berg. under *pleurer;* Fr. iii. 83; Bt. 2; Mustaṭraf, p. 42, l. 20; Soc. ZDMG. xxxvii. 200, No. 605; Nofal, p. 526.

ان حبتني حماتي عا التنور وان بغضتني عا التنور

164. *inn ḫabbítnī ḫamœtī 'at-tennûr winn baghaḍítnī 'at-tennûr.*

'If my mother-in-law loves me, (I must sleep) on the *tennûr*, and if she hates me, (I must sleep) on the *tennûr*.'

According to H. the origin of this is as follows: A man became poor, sold his house and lived in the house of his mother-in-law. Now she had but a small house which would only hold two beds, so she used to let her daughter sleep with her, while her son-in-law slept on the *tennûr*. So the people used to say to him: "don't vex your mother-in-law and she will love you," and he would reply: *inn ḫabbítnī*, etc. That is, if she loves me, I sleep on the *tennûr*, and if she hates me, I do the same. That is, she can neither benefit nor injure me at all, so her hating me and her loving me are equally without effect.

The proverb is used of one who does not injure when he hates or benefit when he loves. H.

Cf. for meaning Soc. ZDMG. xxxvii. 218, No. 768.

ان راحت بغنّي وان اجات بغنّي

165. *inn râḥit bghannī winn ijit bghannī.*

'If she goes I sing, and if she comes I sing.'

H. says the origin of this saying was that a certain person was singing, although his step-mother's she-ass had been lost and could not be found, and some one said to him: "Are you singing while your step-mother's she-ass has not been found?" He replied: *inn râḥit*, etc.

Used of something the existence of which or the lack of which is a matter of indifference.

This like the saying: *mitl illī* (or *il*) *mḍaiyyi' jaḥšit ḫâltu inn laqâha bīghannī winn mā laqâha bīghannī.* H. (This saying is also found in my collection.) *ḫâltu* here means 'his step-mother,' خالة being used in this sense, as well as in the sense of 'mother's sister,' in the common language. H.

بيع الدنيا بالاخره بتربح

166. *bī' id-dini bil-æḫ'ri btirbaḥ.*

'Sell this world for the next; you will gain.'

Cf. Ali, p. 65; p. 69, No. 64; p. 77, No. 148.

جبل عا جبل ما بيلتقى لكن انسان عا انسان بيلتقى

167. *jebil 'a jebil mā byiltáqa lækin insæn 'a insæn byiltáqa.*

'Mountain never meets mountain, but man meets man.'

That is, mountains never move, while men go often from place to place, and are sometimes in straits among strangers. Now every one should assist the stranger, for perhaps he may become rich, return to his own country, and some day help those who helped him, in case they come to his country and need his assistance. H.

H. has *byiltiqi*, but says *byiltaqa* is also used.
Cf. Soc. 87.

خد الاصيله ولو كانت عا الحصيره

168. *ḫod il-aṣīli u lau kœnit 'al-ḥaṣîri.*

'Marry the girl of good family, though she be seated on a mat.'

That is, though she be so poor that her father's house is spread only with mats. H.

H. writes خُوصٌ and لُوصٌ.

Cf. Berg. under *noble;* Burton, 103; Fr. iii. 1231.

عوّد كلب ولا تعوّد بني آدِم

169. *'auwwid kălb u lă t'auwwid bini Ædim.*

'Accustom a dog to your kindness, but don't accustom a man to it.' (The dog will be grateful, the man will not. H.)

This proverb is used of the faithlessness of man, and of his ingratitude for favor and kindness. H.

On *bini Ædăm, Ædim,* cf. No. 2.

Cf. Kall. 298; Mustaṭraf, p. 46, l. 11.

رفيقي عا الطاحون زحمه

170. *rafîqī 'aṭ-ṭāḥûn zaḥmi.*

'Even my companion to the mill makes too much of a crowd.'

That is, when I go to mill, I would rather be alone, even one companion interfering somewhat with me. (Men in the same pursuit are liable to interfere with one another. H.)

H. compares with this the proverb

شحاذ لا يحب صاحب كشكول

or, as I have it in my notes, *šaḥḥâd mă bīḥibb ṣâḥib miḥlêyi* (same as in Kall. 207).

Cf. also Bt. 233, 419.

زوان بلادنا ولا قمح الصليبي

171. *zwœn blœdna u lă qamḥ iṣ-ṣalîbī.*

'The tares of our country are better than the wheat of ?'

According to H. the meaning is that what you know, have tried, and become accustomed to, is better for you than something superior which you are not acquainted with, because you can make the most of whatever advantages it offers and guard against its defects. It is like their saying

النحس ٱللّي بتعرفه أحسن من ٱلسّعد اللي بتتعرّف فيه

'Ill luck which you know is better than good luck which you get acquainted with.'

It is generally used to express a preference for a bride, companion, partner, or servant from one's own home.

H. gives also the following version : زوان بلدك ولا قمح الغريب.

On *zawœn* cf. P. Ascherson, Zeitschrift des Deutschen Palästina-Vereins, Band 13, Heft 3, pp. 152 ff.

Cf. Berg. under *avoine;* Soc. 498; Vassalli, 333.

صُم وصلّي بتركبك القله

172. *ṣûm u ṣallī btirkăbăk il-qilli.*

'Fast and pray—want will come upon you' (literally, will ride you).

Notice that Nâṣir has written *ṣum.*

Cf. Fr. iii. 1719-20.

ساقيه ما بتعكر بحر

173. *sœqyi mä bit'akkir baḥr.*

'A brook can not make the sea turbid.'

Used of the wise, well-balanced man whom a fool treats badly. It may be used of the intelligent man to whom some slight disagreeable thing happens. Again, it may be used to express admiration for the fortitude of one on whom a severe calamity has fallen. H.

Instead of *sœqyi* ساقِهْ and ساقِي are used. H.—*bit'aukir* is a variant of *bit'akkir.*

Cf. Fr. iii. 512.

الغايب عذره معه

174. *il-ghâyib 'idhru ma'u.*

'The absent person has his excuse with him.'

That is, do not blame an absent person for his slowness or for the length of his absence till he returns, for perhaps he has a sufficient excuse, which can not be known till he comes back. H.

Instead of *'idhru ḥijjtu* (حُجَّتُهُ) is used.

Cf. Tant. p. 114; Mustaṭraf, p. 35, ll. 4, 16, also 4 from the bottom; Kall. 331; Scaliger, pp. 70–1, Nos. 8–12 inclusive; Nofal, p. 530.

عذر اقبح من ذنب

175. *'udhr aqbaḥ min dhenb.*

'An excuse viler than the original fault.'

It appears that this proverb dates from the time of Harûn er-Rašîd, and its origin was as follows: Harûn er-Rašîd said to Abu Nawâs: "I want you to make me an excuse viler than a fault." So after a time Abu Nawâs approached the Caliph and pinched him. Thereupon Harûn er-Rašîd turned upon him angrily, and Abu Nawâs said: "Pardon me, my lord, I thought it was my lady the queen." Er-Rašîd said: "This is an excuse viler than the fault itself." He replied: "This was what my lord the king wanted," whereupon the Caliph laughed heartily. H.

Cf. Tant. p. 114; Fr. iii. 1968; Soc. 381.

كل جيل مع جيله يلعب

176. *kull jîl ma' jîlu yil'ab.*

'Every generation plays with its own generation.'

Cf. Fr. iii. 440–1.

ما عندي كبير الا الجمل

177. *mâ 'indī k'bîr illa 'j-jemil.*

'I deem nothing great except the camel.'

Used of one who does not honor and respect those greater than himself, so that it seems as if he saw greatness only in the possessor of a great body, such as the camel. H.

Instead of *'indī* H. has *'indu.*

Cf. Berg. under *grand;* Soc. ZDMG. xxxvii. 203, No. 629.

الله يساعد اللي ما له ضافير تحك له

178. *Allah y'sæ'id illī mä lu ḍāfîr ṭhakkíllu.*

'God help him who has no nails to scratch himself with.'

Said of the weak person who has no helper. H.

ḍāfîr = أَظَافِير — Instead of *ṭhakkillu* H. has تْحُكّ لُّهْ.

Cf. Fr. ii. p. 602, No. 39; Fr. iii. 237; Landberg, 106; Mustaṭraf, p. 35; Soc. 114; Sp. 131; Scaliger, p. 23, No. 26; Kall. 467; Lane under حك; Durra, 60.

هي ليله يا مكاري

179. *hî lêli yä mkœrī.*

'It's only for one night, O muleteer.' (Literally, it is a night, O muleteer.)

The *mukœrī* is the man who lets animals for hire, and who usually goes with his animals to attend to them. He generally remains only one night in a place, so that, however badly off he may be there, he consoles himself with the words *hî lêli*, etc. That is, it is only for one night, which will pass away quickly, and its discomfort will pass away with it. H.

Used of the adversity which afflicts a man only a short time. H.

بينتفش متل ديك الحبش

180. *byintífiš mitl dîk il-ḥabiš.*

'He swells up like a turkey-cock.'

Said of one who shows marks of pride in his conversation and in his movements. H.

نفش = 'ruffle' or 'shake' (feathers, said of a bird), Lane. In the common language form i. means 'swell in water' (as a pea, for example); form viii., 'ruffle up, be swollen:' cf. Cuche, and Landberg, Glossaire, s. v.

H. says the children often sing the following words to the child who "puts on airs:"

يَا دِيْكْ وِٱنْفُشْ قُنْبُرْتَكْ يَا دِيْكْ والجَاجِهْ مَرْتَكْ

'O cock, bristle up your comb; O cock, the hen is your wife.'

القرعا بتفتخر بشعر بنت خالتها

181. *il-qar'a btiftiḫir bša'r bint ḫālitha.*

'The scald-headed woman glories in the hair of her aunt's daughter.'

Cf. Sp. 270; Tant. p. 115; Soc. 280; Burton, 8; Mustaṭraf, p. 48, l. 15; Fr. ii. p. 404, No. 328; Bt. 570.

من جرب المجرب كان عقله مخرّب

182. *min jarrab il-mjarrab kæn 'aqlu mḫarrab.*

'He who tries what has already been tried is crack-brained.'

Cf. Burton, 106; Fr. ii. p. 730, No. 518; Fr. iii. 392.

زاد واحد بيقري تنين

183. *zæd wæḥid byiqrī tnain.*

'Food for one will keep two.'

Cf. the following from my notes: *zæd il-mâ yiqrī tnain wæḥid aula fîh* 'the food which will not keep two is more suitable for one.'
Cf. Fr. iii. 1284; Ali, p. 89, No. 18; Berg. under *un.*

الصنعه سواره بالإيد

184. *iṣ-ṣan'a swâra bil-îd.*

'A trade is a bracelet in the hand.'

Cf. No. 28.

ليوم اللّه بيعين اللّه

185. *l[a]yaum Allah bī'în Allah.*

'In God's day God will help.'

Do not trouble yourself about what is still far in the future. "Sufficient unto the day is the evil thereof."

Cf. Fr. iii. 842; Burton, 163; Soc. 513; Bt. 298; Kall. 320, 545.

الحيط الواطي بتركبه كل الناس

186. *il-ḥaiṭ il-wâṭī btirkăbu kull in-næs.*

'A low wall is mounted by everybody.'

This proverb is used of a weak person whom everyone oppresses and treats unjustly. H.

Instead of *btirkabu kull in-næs, kull in-næs btirkabu* is used, also كل الناس بتفشخ عليه 'everybody treads on it.' H.—Another variant is *kull in-næs biṭṭîḥu.*

Cf. Berg. under *mur;* Sp. 45; Soc. 465.

الك عنب يما تقتل الناطور

187. *ilăk 'inib yămma tiqtul in-nāṭûr?*

'Have you grapes, or will you kill the watchman?'

Used of one who is promised or guaranteed something, and begins to ask all kinds of questions, and to concern himself with what he has no right to concern himself about. For example: X. wanted to hire a house and had not found one to let, so one of his friends said to him: "I will look for a fine house for you and will let you know when I find one." He said: "How will you look for it when you are busy in your trade, and whom will you charge with this matter? etc., etc." He replied: *ilăk 'inib*, etc. H. As we say in colloquial English: "that is my lookout."

yămma = يا إمّا.

Cf. Soc. 163; Fr. iii. 1236.

من مدح نفسه ذمته الناس

188. *min mădaḥ nefsu dhemmtu 'n-næs.*

'Whoever praises himself, him other people blame.'

Notice that *næs* is here of the feminine gender (Nöldeke).
Cf. Fr. iii. 514.

اللّيل طويل والرب كريم

189. *il-lail ṭawîl wir-rabb kărîm.*

'The night is long and the Lord is generous.'

He will freely give His aid.

اعقل من البرغوت بالإدن

190. *a'qal min il-berghût bil-idn.*

'More cunning than a flea in the ear.'

Instead of *idn*, *dœn* and *daini* are used.

متل خيل العسكر اكل ومرعى وقلّة صنعه

191. *mitl ḫail il-'askar ăkl u mar'a u qillit ṣan'a.*

'Like the army horses, (with) fodder and pasturage and little to do.'

Used of one who, living at his ease, does not tire himself with work, and of one who lives at another's expense without being of much use to him. H.

Like Proverb 23.

mes'a is a variant for *ṣan'a*.

النزول اهين من الطلوع

192. *in-nzûl ăhyăn mniṭ-ṭlû'.*

'It is easier to go down hill than up.'

s'ûd is a variant of *ṭlû'*.

من بعد ما كان سيدها صار يطبّل بيعرسها

193. *min ba'd ma kœn sîdha ṣâr yiṭabbil b'irsha.*

'After having been her husband, he beat a drum at her wedding.'

Said of one who becomes reduced after having been powerful, or poor after having been rich.

H. thinks this proverb must have originated in Damascus, or in some of the neighboring villages whose speech is like that of Damascus, because there the women always call their husbands أسياد, and a woman speaking of her husband says سيدى.

Cf. Fr. iii. 2150, 2792; Mustaṭraf, p. 48, l. 6.

الله يبعت لك متل ما بعت للطبل بالنهار خبيط وبالليل تعليق

194. *Allah yib'át-lăk mitl ma ba'at liṭ-ṭabl bin-nhâr ḫabîṭ u bil-lêl ta'lîq.*

'May God send you what he sent the drum, beating by day and hanging up by night.'

Cf. Fr. ii. p. 166, No. 280.

ستي بتمرح وانا بفرح

195. *sittī btimraḥ u ăna bifraḥ.*

'My mistress is gay and I am glad.'

The reply of a maid-servant who was asked how she got along in the house of her mistress.

Used of one who is excessively gay, and who does what he wishes, because those who are over him, busied in their own pleasures and joys, have their attention called away from him; or it is used to remove the blame from such a one and to cast it on those who are over him. H.

H. quotes the following:

اذا كان رب البيت بالطبل ضاربا
فَلا تَلُم الصِّبيان فيه على الرقص (Mustaṭraf, p. 37, l. 5.)

'If the master of the house is beating the drum, don't blame the boys in the house for dancing.'

maraḥ means 'rejoice overmuch' (Lane), 'rejoice extravagantly, be intoxicated with joy.'

كل شي واله وقت

196. *kull šî u ilu waqt.*

'Everything has its proper time.'

كل ممنوع حلو

197. *kull memnû' ḥilū.*

'Whatever is forbidden is sweet.'

maṭlûb, *maḥbûb* and *mărghûb* are variants of *ḥilū.*
Cf. Fr. ii. p. 390, No. 248; Bt. 557.

الما بده يعطي بنته بيغلّي نقدها

198. *il-ma beddu ya'ṭī bintu bīghallī naqdha.*

'He who does not wish to give his daughter in marriage increases her dowry.'

Cf. Burton, 136.

المليح لربه تسبيح والردي بلاش غالي

199. *il-mlîḥ l'rabbu tesbîḥ wir-redī bălæš ghâlī.*

'What is of good quality is (a cause of) praise to its Lord, and what is of poor quality is dear even if it costs nothing.'

Cf. Vassalli, 751; Sand. 101.

اجاوا الملايكه راحوا الشياطين

200. *ijū 'l-mlœyiki râḥū 'š-šayāṭîn.*

'When the angels came, the devils went away.'

Compare the following from my notes: *aiš ma râḥ min iš-šīyāṭîn biḥiff 'al-mlœyiki* 'the more of the devils go away, the easier it becomes for the angels (?).'—*ḥaḍaru* is a variant for *ijū*, and *inṭaradu* for *râḥu.*
Cf. Bt. 23.

اعور لا تفاكر واقرع لا تجاكر

201. *a'wăr lä tfœkir u aqra' lä tjœkir.*

'Do not dispute with a one-eyed man, or quarrel with a man with a scald-head.'

According to H. the common people think that the one-eyed man is much given to discussion, and that he persists against the manifest truth, not yielding his position however many convincing arguments

are brought against it. They think that the man with a scald-head is passionately fond of quarreling, and that he will not leave his adversary till he has roused him to burning anger.

According to H. تفاكر = تناظر او تجادل

تواغر اي تغاضب = تجاكر

Cf. Soc. 560.

قال له قنطار مسك بدقنك قال له كترته مش لخير

202. *qallu qantâr misk bdaqnâk qallu kitrtu muš l^{a}ḫair.*

'He said to him: There is a *kantâr* of musk in your beard. He replied: Its abundance is no advantage.'

This is used of one who promises what he cannot perform, whence it is inferred that he is lying, and is like the saying مَن كبّر الحجر ما يرمي به 'he who increases the size of the stone does not throw it.' H.

اكل الرجال على قد افعالها

203. *ăkl ir-rjæl 'ala ǧadd ăf'âlha.*

'Men's eating should be proportional to their achievements.'

مكتوب علي باب الجنّه ما عمر حما بتحب كنّه

204. *mektûb 'ala bæb ij-Jinni má 'umr ḥama biṯḥübb kinni.*

'It is written on the door of Paradise: Never does a mother-in-law love a daughter-in-law.'

Cf. Landberg, p. 87; Soc. 237.

لا تعامل النحس على عمله

205. *lä t'âmil in-naḥs 'ala 'amalu.*

'Do not treat the unlucky man as he treats you.'

The meaning is: Do not punish the unlucky man for his evil doing. He harmed you just because he was so unlucky, and he

injured himself thereby ; so do not increase his ill luck by taking vengeance on him. He is an enemy to himself. H.

Used to ward off the vengeance and appease the anger of one who wishes to take vengeance on a wretch (الشقيّ). H.

اللي بيسكن القرايا بده يحتمل البلايا

206. *illī byiskun il-qarâya beddu yiḥtimil il-bălœya.*

'Whoever lives in villages must endure afflictions.'

Used of the discomforts of village life.

Compare the following taken from my notes: *winn jâr 'alaik iz-zamœn la tiskun illa 'l-mudn* 'and if fortune is unjust to thee, live only in cities.' It is said that this is sung, but it is also used as a proverb. Also *skûn il-mudn u lū jârit* 'live in cities even if they oppress you.'

Cf. Fr. iii. 131 ; Kall. 200.

دورة المستحيه من عا بكره لعشيه

207. *daurit il-mistḥîyyi min 'a bukra li 'ašîyyi.*

'The modest woman's walk lasts from morning to evening.'

The modest woman rarely goes out or meets anyone, and, when she does get the opportunity to go out, she is as delighted with the various sights as if she were a stranger ; and she spends a long time in looking at them, and in chatting with those of her intimate woman friends whom she meets, so that the length of her absence from the house has become proverbial. H.

Used of one who goes for a walk, a call, or anything of the kind which usually takes only a short time, and is absent a long time. H.

Instead of *daurit* H. has دُوَيْرَةِ ٱلْمِسْتَحِيَّهْ, and says many use غيبة المستحيّة. — مستحيه = حَيِّيَّة H.

القط بياكل عشاه

208. *il-quṭṭ byœkul 'ašœh.*

'The cat eats his supper.'

Said of a dupe.

H. says that قط is pronounced in the three ways قُطّ.

Cf. *ij-jæji btœkul ghadœh* 'the hen eats his dinner.'

اللي عنده فلفل بيرش عا التّليع

209. *illī 'indu filful bīrišš 'at-tillai'.*

'He who has pepper sprinkles the clods with it.'

Used of the rich spendthrift. H.

Instead of *tillai'* H. has الخُبَّيْزَة 'mallows,' and says some use instead of *filful* بهار 'spice, pepper': cf. Cuche, Hartmann.—*tillai'*= تلّاع, for which see Muḥîṭ and Dozy, s. v. Cf. قُرَّيص and قُرّاص 'nettle,' Cuche, s. v.; also *nṭâli'*, *nṭaili'*, No. 217.—In my notes a second part of the proverb is given: viz., *willī 'indu bhâr bīrišš 'al-bisâr* (doubtless a mistake for *bīṣâr:* cf. infra) 'and he who has spice sprinkles the *bīṣâr* with it.'—For *bīṣâr* cf. Landberg, p. 79, and Dozy, under بيصر.

Cf. Kall. 418; Vassalli, 568; Sand. 83; also, for meaning, Sp. 31; Fr. ii. p. 740, No. 592.

بعد حماري ما ينبت حشيش

210. *ba'd ḥmârī ma yinbut ḥašîš.*

'May no grass grow after my donkey is gone.'

That is, I need grass only so long as my donkey is alive or in my possession. H.

Said by one who does not concern himself about others' interests after his own interests have ceased to be concerned. This is its original meaning, but some of the common people have given it a wider application, and have begun to use it of one who attains his own wish, or strives to attain it, without troubling himself about others' wishes. H.

Instead of ما H. has لا.

ما بتعرف خيره تا تجرب غيره

211. *ma bta'rif ḫairu tă tjerrib ghairu.*

'You will not know his (its) excellence till you try some one (something) else.'

Instead of *ḫairu, ghairu*, H. has غِيْرُهْ خِيْرُهْ.

Cf. Berg. under *hanter;* Soc. 4; also Mustaṭraf. p. 38, l. 2 *ab imo;* p. 39, l. 16.

اذا حلق جارك بل انت

212. *iza ḫalaq jârăk bill int.*

'If your neighbor shaves, moisten your face.' (That is, prepare to be shaved in your turn.)

Used of a general calamity which afflicts people one after another. The proverb originated from the fact that at the barber's each one is shaved in his turn. H.

H. writes بُلَّ أَنْتْ.

Cf. Berg. under *savonner;* Fr. iii. 668; Bt. 10.

ما بيعرف التيخ من البطيخ

213. *mâ bya'rif iṭ-ṭîḫ min il-baṭṭîḫ.*

'He doesn't know W. from a watermelon.'

"طِيخْ is a word imitative of the sound of laughter," Lane. قالوا طيخ طيخ 'they uttered a reiterated laughing,' Lane. But, as H. says, the word was probably chosen here with reference, not to its meaning, but to its sound, as it rhymes with *baṭṭîḫ*. Instead of *ṭîḫ* some say *tîḫ*. H. Notice that Nâṣir has written *tîḫ*.

Cf. Nos. 198–9.

لحم تعلب

214. *laḥm ta'lab.*

'Middling.' (Literally, 'fox's meat.')

This is said in answer to an inquiry after one's health, and means 'not very well and not very ill.'

جهدك ما تركد وتكوش غير رزقك ما بتحوش

215. *jahdăk mä tirkuḍ witkûš ghair rizqak mä biṯḥûš.*

'However much you may run, and however eager you may be, you will only gain what has been predestined for you.' H.

طمع كثيرًا في خيراتها = فلان كاش على الدنيا H. طمع = كاش 'was very eager for its pleasures.' Some use كاش in the sense of أُولِع وانهمك, 'be enamored with, and wholly given up to,' and some use it in the sense of جمع 'collect.' H. Cf. Muḥîṭ and Dozy, s. v. According to Dozy the word is of Persian origin. Cuche renders كاش by 'avoir beaucoup d'activité dans (ses affaires).'—Instead of *tkûš* and *ṯḥûš* some say تْكَوِّشْ and تْحَوِّشْ H.—In this proverb Nâṣir has written ركد; elsewhere he has written it correctly ركض. —In my notes I have the following: *is-s'âdi muš bir-rakḍ* 'happiness is not to be obtained by running.'

Cf. Soc. 424; Sp. 20; Kall. 14.

كل شي عا بابه بيشابه صحابه لاجرم عود الحطب بيشابه الجابه

216. *kull šî 'a bœbu bīšœbih ṣḥâbu l'jurm 'ûd il-ḥaṭab bīšœbih ij-jœbu.*

'Everything after its kind resembles its owners; even the stick of fire-wood resembles the one who brought it.'

What a man chooses and possesses gives an indication of his intellectual range and of his real condition, for the intelligent and the learned choose what is beautiful, while the ignorant and simple choose what is ugly, and so on. H.

The proverb is used mostly of the fool whose folly is indicated by what he chooses and inclines to. H.

H. writes جُرُمْ (as Nâṣir does in another place) = حَتَّى. Its origin is لَا جُرُمَ, which is like لَا جَرَمَ, the more widely known form.

Cf. Sp. 274; Berg. under *ressembler;* Burton, 53; Tant. p. 127; Kall. 376; Fr. ii. p. 735, No. 553; Mustaṭraf, p. 46, l. 12.

علينا نصيح ما علينا نطيليع الضو

217. *'alêna nṣîḥ ma 'alêna nṭailī' iḍ-ḍau.*

'(Said the cocks): It's our business to crow, not to bring the dawn.'

At the beginning H. writes قَالِتِ ٱلدِّيُوك.—H. writes *nṭâli'*, but says that some use *nṭaili'*.

تهفا ولا يردها بليق

218. *tihfa u lä y'riddha Blaiq.*

'Let her perish, but Bulaiq shall not bring her back.'

According to H. the origin of this is that a certain man had a blooded mare which got loose and ran away. Now there happened to be a swift horse there, and some one advised him to mount it and overtake the mare. But there was something about that horse which he disliked, and he said: *tihfa*, etc., and his words became proverbial.

The saying is used of a disdainful refusal to accomplish one's purpose by means of one who is disliked. H.

H. writes this تَهْفَا وْلَا يُرْدَا بْلَيْق.—هَفِي = 'perish of hunger,' Cuche; cf. also Dozy.—On Bulaiq cf. Fr. ii. p. 908, No. 21; Fr. iii. 2213; Mustaṭraf, p. 47, l. 19.

كلمة لو زرعناها ما طلعت

219. *kilmit lau zara'nœha ma ṭil'it.*

'We sowed the word *if*, and it did not spring up.'

That is, it is useless for us to say "if such and such were true, such and such would result," and the like. H. It is used to express the idea expressed by our "*if* the dog hadn't stopped, he would be running now."

Another version is: *kilmit lau zara'nœha ṭil'it lækin* 'we sowed the word *if*, and it sprang up *but*.'—*lau* also means 'would that!'

Cf. Fr. i. p. 136, No. 429; Fr. ii. p. 691, No. 340; Vassalli, 507, 777; Tant. p. 123.

بدك تكدب بيعد شهودك بدك تصدق قرب شهودك

220. *beddăk tikdib bai'id šhûdăk beddăk tiṣduq qarrib šhûdăk.*

'If you want to lie, remove your witnesses; if you want to tell the truth, bring your witnesses near.'

Cf. Soc. 456.

موش كل الزلقات زلابيه

221. *muš kull ez-zelqât zlœbyi.*

'All slips do not bring to one (literally, are not) *zelœbyi*.'

H. says that an old man gave him the following explanation: A man's foot once slipped and he fell, and found on the ground some pieces of *zelœbyi* which had fallen from the hand of the person whom he had jostled when he slipped; so he picked them up and ate them. Then he slipped a second time purposely, and jostled an irritable man who struck him a hard blow. Therefore one of those who knew of his first slip laughed at him, and said to him: *mä kull*, etc., i. e. 'all slips do not result in *zelœbyi*'; and his words became a proverb.

Used of one who succeeds once in a given course, and, arguing success therefrom, fails on a second occasion. H.

Variants: *muš kull il-ḫatrât* (*ăklœt*) *la'qat* (*la'qit*) *zlœbyi*. H. writes زْلابِيَهْ.—*zelœbyi* 'gâteau, beignet sucré au beurre,' Cuche.

Cf. Tant. p. 127.

وصلت لكوايز العسل

222. *wiṣilt l'kwœyir il-'asil.*

'You have reached the beehives.'

Used of one who is aiming at something which does not really offer what he wishes. H.

H. gives the first part of this saying, with the change of one word (he does not give the original word), as follows:

دَبُّورْ هَدَّا عا دَنَبِ حْمَار قَلُّهْ وْصِلت الخ

'A wasp alighted on the tail of a donkey; the latter said to him: You have reached the beehives.'

Cf. Mustaṭraf, p. 44, l. 7 *ab imo.*

من طلب الزود وقع بالنقص

223. *min ṭalab iz-zaud waqa' bin-naqṣ.*

'He who seeks too much falls into want.'

On *zaud* 'surcroît, surplus,' cf. Dozy, s. v.

اللّٰه المجير من الغني المتجبر والفقير المتكبر

224. *Allah il-mjîr mnil-ghanī 'l-mitjebbir wil-faqîr il-mitkebbir.*

'God protect us from the haughty rich man and the proud poor man' (literally, 'God is the protector,' etc.). H.

متل شباط ما عا كلامه رباط

225. *mitl šbâṭ mä 'a kălœmu rbâṭ.*

'N. is like February weather; no confidence is to be put in his words.'

As February weather is very changeable and cannot be depended on, so his words cannot be depended on. H.

ribâṭ 'a thing with which one ties, binds, or makes fast.' Lane.

مي مالحه وشمس قادحه ووجوه كالحه

226. *moi mœlḥa u šems qâdḥa wūjûh kœlḥa.*

'It has brackish water, a burning sun, and sour faces.'

Said of a place which lacks three most important elements of comfort, as will be seen by comparing this phrase with Landberg, p. 294.

لا تاخذ العوره ولا بنت بنتها بيجيك عا طول الزمان
عوران ولا تاخذ العرجا ولا بنت بنتها بيجيك عا طول
الزمان عرجان

227. *lä tæḫud il-'aura u lä bint bintha byījīk 'a ṭūl iz-zămæn 'ūrân u lä tæḫud il-'arja u lä bint bintha byījīk 'a ṭūl iz-zamæn 'irjæn.*

'Do not marry a one-eyed girl or her daughter's daughter, else you will always have one-eyed children ; and don't marry a lame girl or her daughter's daughter, else you will always have lame children.'

Nâṣir has written *bîjīk.*

مثل عزيمة الحمار للعرس

228. *mitl 'azîmt il-ḥmâr lil-'urs.*

'Like the donkey's invitation to the wedding.'

Used of one who is invited to what seems to confer honor, but really involves rendering service and enduring toil. H.

In my notes stands the following addition to the above : *ya lil-ḥaṭab ya lil-moi* ' either to fetch fire-wood or to fetch water.'

Cf. Soc. 289 ; Tant. p. 122.

كلب المير مير

229. *kelb il-mîr mîr.*

'The emir's dog is an emir.'

الحاكم من كاخيته والمقطع من حاشيته

230. *il-ḥâkim min kāḫîtu wil-maqṭa' min ḥāšītu.*

'The ruler is to be judged by his lieutenant and the piece of cloth by its edge.'

According to H. the meaning is that the power of the ruler is in his lieutenant, and the strength of a piece of cloth is in its edges, and the proverb is used of a man's power derived from the power of his family, friends, and those on whom he relies.

For كاخية see Dozy (in the last instance it is the Persian كَدْخُدا). Nöldeke.

بتخوف البط من الغريق

231. *bitḫauwwif il-baṭṭ mnil-gharîq?*

'Can you make ducks afraid of drowning?'

مسك الخيط ومطه كل من عليه شي بيحطه

232. *msœk il-ḫaiṭ u müṭṭu kull min 'alēh šī bīḥüṭṭu.*

'Grasp the string and stretch it; whoever owes anything let him fetch it.'

This saying is used of an equal distribution of the expenses. H.

Some think that the words *msœk il-ḫaiṭ u müṭṭu* have no meaning, but are used merely to rhyme with the second part. H. This opinion, which H. declares to be ليس ببعيد, seems to be correct. H. however gives an explanation about as follows: By مدّ الخيط is meant 'talk a great deal,' the imperative here expressing either a declaration or a reproach, and it is as if they said to the person who was explaining the expenses at great length: "There is no need of all this talk."

H. writes *imsîk* instead of *msœk*.—حطّ means here 'pay.' H.—H. compares this saying with *'išri ḥalabîyyi* (see next number), and with كونوا اخوة وتحاسبوا بالحق.

Cf. Burton, 86.

عشره حلبيه طق حنك وشرب ميي

233. *'išri ḥalabîyyi ṭaqq ḥanāk u širb moiyyi.*

'Aleppo sociability—gabble and a drink of water.'

الطَقّ = التصويت, and is a word of the common dialect. H. By *ṭaqq il-ḥanak* the common people mean excessive or ill-arranged talk, or empty talk good only for taking up time and wasting it. H.—By *širb moiyyi* is indicated that nothing is expended for eatables.

H. says that Aleppo sociability is not of this sort ; and says further that the proverb, in its correct form, contains only the first two words of this version. By it is meant the equal distribution of the expenses, from the belief that when a party of Aleppo friends wish to eat together, each one pays his part.

Cf. Burton, 87.

هَا العبايه يا ما قطعت فرى

234. *hăl-'abœyi ya mä qaṭṭa'it firi.*

'How many fur cloaks this *'abœyi* has worn out !'

According to H. the meaning is that the *'abœyi* is more lasting than the fur cloak, because the rich man often becomes poor and loses his fur coat, while the poor man's *'abœyi* remains, because it is the least a man can attain to. The proverb is used to express the liability of riches to pass away, and further to urge men to be contented. H.

firi for فِرَاء pl. of فَرْوَة. H.

يا جبل عالي ما يهزك ريح

235. *ya jebel 'ālī mä y'hizzăk rîḥ.*

'O lofty mountain, the wind shall not shake thee.'

Said of the powerful, well-balanced (*σώφρων*) man. H.

شو عا بال عكا من هدير البحر

236. *šā 'a bœl 'Akki min hădîr il-baḥr.*

'What does Acre care for the roaring of the sea ?'

Used of one who does not fear threats, or of one for whom they are not feared. H.

Nâṣir has written *'Akka.*

بيطلع الضو بلا صياح الديك

237. *byiṭla' iḍ-ḍau bela ṣīyœḥ id-dîk.*

'Daylight comes without (the help of) the cock's crow.'

Used of one who can be dispensed with, or who is not necessary for the attainment of one's wish. H.

H. writes إِبْيِطْلَع.

Cf. Vassalli, 393.

جحا واهل بيته عرس

238. *Jeḥa u ăhl bêtu ʿurs.*

'Jiha and the people of his house are a wedding in themselves.'

That is, Jiha and his wife and his children are able to get up a wedding. H. This is used of a company who are able to manage a matter without need of any one else. For example, if, after a great deal of snow has fallen in the courts of the houses, you learn that Z and the people of his house have removed the snow from their court, and some one then asks you who removed the snow from Z's court, you reply : *Jeḥa*, etc. H.

موش كل العسكر بيقاتل

239. *muš kull il-ʿaskar bīqâtil.*

'Not all the soldiers fight.'

موش كل صابيعك بيديك سوا

240. *muš kull ṣābīʿak bīdaîk sawa.*

'The fingers on your hands are not all equal.'

H. writes مَا كُلْ أَصَابِيْعَكْ سَوَا.

Cf. Tant. p. 125 ; Soc. 204 ; Kall. 231 ; Vassalli, 770.

متل طاحون الجان قرقعه وخشيش وطحين ما فيش

241. *mitl ṭāḥûn ij-jæn qarqaʿa wi-ḫšîš wi-ṭḥîn mă fîš.*

'Like the mill of the Jinn, clanking and clattering, but no flour.'

Used of one who talks but does not act. H.

H. writes this as follows : مِتْلْ طَاحُوْنِ ٱلْجِنّ قَرْقَعَهْ بَلَا طِحْنْ, but says that the version given above (only with *qarq'a* instead of *qarqa'a*) is used by some of the people of Lebanon.

Cf. No. 246 ; Fr. i. p. 282, No. 13 ; Soc. ZDMG. xxxvii. 208, No. 667 ; Durra, 31.

مين بيشهد مع العروس امها والماشطه

242. *mîn byišhăd mä' 'l-'arûs? immha wil-mâšṭa.*

'Who will bear witness for the bride? Her mother and the hair-dresser.'

Used of the worthlessness of a witness's evidence in favor of one whom he likes ; used also of the beauty of the faith which relatives and friends have in each other. H.

H. says some of the common people say :

مِيْنِ بْيِجِي مَعِ ٱلْعَرُوْسْ أُمّْهَا وْخَالِتْهَا وْسَبْعْ بَنَاتْ مِنْ حَارِتْهَا

'Who will come with the bride? Her mother, her mother's sister, and seven girls from her street (quarter).' The following variant of this occurs in my notes : *u seb'a min ăhl ḥāritha* 'and seven of the people of her quarter.'

Cf. Fr. iii. 1544, 2948.

ما فيه ولا عود الا وفيه دخان

243. *mä fî u lä 'ûd illa u fîh duḫḫân.*

'There is not a single piece of wood without smoke in it.'

That is, there is not a distinguished man without a defect or something which is offensive to others. H.

Another form of this is : *mä fī u lä 'ûd tă ilu duḫḫân.*

Cf. Fr. iii. 2698 ; Soc. 92 ; Kall. 404 ; also, for meaning, Soc. 89–91 ; Vassalli, 419, 427–33.

العاده خامس طبيعه

244. *il-'âdi ḫâmis ṭabî'a.*

'Habit is a fifth nature.'

Cf. Mustaṭraf, p. 35, l. 4 *ab imo ;* Bt. 133, 448 ; Kall. 299, 300, 419.

بيت من عنكبوت كتير عا البيموت

245. *bêt min 'ankabût ktîr 'al-bīmût.*

'A house of spider's web is a great deal for one who dies.'

That is, is a great deal for man, because he passes away quickly.

The proverb is used to enjoin, or to express, contentment with a little of this world's goods. H.

H. says that the common people call the spider's web *'ankabût*. They also use this word for the spider itself: cf. Hartmann, Vokabular, under *Spinne*.

Cf. Berg. under *araignée*.

متل القرقه تكتك بلا رضاعه

246. *mitl il-qarqa tiktuk bela rḍâ'a.*

'Like the brooding hen, clucking without nursing.'

Said of one who talks but does not act, or who is unable to make good his pretenses. H.

According to H. قرقه is pronounced قُرْقَهْ by the people of Damascus, Homs, etc., and قِرْقَهْ by the people of Lebanon.—H. writes تِكْتِكْ, which he defines as قَرْق الدجاجة.

Cf. No. 241; Burton, 90.

قالوا للقرد ليش وجهك اسود قال اكتر من القرد ما مسخه الله

247. *qâlū lil-qird laiš wijhăk aswid qâl ăktar mnil-qird mä masaḫu Allah.*

'They said to the monkey: Why is your face black? He replied: God transformed nothing more than he did the monkey.'

Used of a state of affairs which has become the worst possible. H.

The reference here is to the old story that the monkey was originally a man whom God transformed on account of his great wickedness. H.

H. gives only the last part, beginning with *aktar*, but says that the people of Lebanon add the first part.—H. writes *masaḥ*, not *masaḥu*. مسخ = 'change from one form to another worse form.' H. As an example of its use Nöldeke cites Sûra 36. 67.

هدا كلامه عليه ترك متل قبونة الفحم

248. *hæda kălæmu 'alēh terk mitl q'būnt il-faḥm.*

'This man's words must be tared, like a weight of charcoal.'

This man's words must be received with a grain of salt.

يما سراجين وشمعه يما عا العتم جمعه

249. *yămma srajain u šem'a yămma 'al-'atm jüm'a.*

'(He) either (lights) two lamps and a candle, or (sits) in darkness a week.'

Either all of one thing or all of another. Like No. 81. H.

Cf. Berg. under *lampe;* Nofal, p. 500.

قلنا لك يا خوري عمده بتخنقه

250. *qulnæ-lăk yâ ḫūrī 'imídu btiḫnqu?*

'We said to you, O priest: Baptize him; are you going to strangle him?'

Used of one who goes to excess. H.

H. writes عَمِّدْهُ.—Cf. *qulnæ-lăk ḥammṣu mä qulnæ-lăk ḥriqu* 'we said to you: Roast it; we did not say to you: Burn it.'

Cf. Sp. 180; Burton, 167.

الطفل اذا ما بكي ما بترضعه امه

251. *iṭ-ṭifl iza mä bikī mä bitráḍ'u immu.*

'If the baby does not cry, his mother will not nurse him.'

Used in urging to exertion one who wishes something but who does not exert himself to attain it. H.

Cf. الطفل النقّاق كتير الرضاعه 'the crying baby is nursed often.'

مثل اللي اسلم الضهر ومات العصر

252. *mitl-illī ăslăm iḍ-ḍuhr u mæt il-'aṣr.*

'Like the man who became a Moslem at noon and died in the afternoon.'

Used of one who, turning from his own course to another, gains no benefit from it, and loses the benefits of the first course. H.

In my notes stands the following addition to the above: *'Îsa tbarra minnu u Mḥammid ma t'arraf fîh* 'Jesus got rid of him, and Mohammed did not become acquainted with him (because he was too late for the noon prayer and died before the afternoon prayer).' H. gives this also, but writes مْحَمَّدْ ما عِرْفُوْ.

Cf. Burton, 151.

كتير الكارات قليل البارات

253. *ktîr il-kārât qālîl il-bārât.*

'The man with many trades has few *paras*.'

يا ويل من كانت علته مرته

254. *ya wail min kœnit 'illtu mertu.*

'Alas for the man whose affliction is his wife.'

Cf. *min kœnit 'illtu mertu kœn il-qabr ma'wœh* 'the grave is the only refuge of him whose affliction is his wife.'—العلّة عند العامّة البليّة اي المصيبة. H.

اللي بياخد من ملّه غير ملّته بيقع بعلّه غير علته

255. *il-byœḫud min milli ghair milltu byiqa' b'illi ghair 'illtu.*

'He who takes a wife from a sect not his own falls into an affliction not his own.'

Cf. Fr. iii. 2212; Burton, 145; Kall. 488.

فجور النسوان وكيد الرهبان

256. *fjûr in-niswœn u kaid ir-rihbœn.*

'Women's immorality and monks' wiles (are to be dreaded).'

Nâṣir adds to the above: *u ẓulm el-ḥukkœm* 'and the injustice of rulers.'

Cf. Kall. 303.

افجر من نوريه مطلقه جوزها

257. *afjar min nūrîyyi mṭallqa jauzha.*

'More immoral than a gypsy woman who has divorced her husband.'

Nöldeke says: Die Zigeunerinnen gelten in der ganzen Welt als فواجر 'liederliche Frauenzimmer;' also erst recht eine geschiedne.

The form given above is the common one, but the original form was *mṭalláqha jauzha* 'whose husband has divorced her' (as, indeed, stands in one version in my notes.) H. Probably *mṭallqa* is for *mṭaláqha* in rapid pronunciation.—H. writes جَوزَة or جَوزَهَا.

Cf. Fr. iii. 171.

افجر من خوري محروم وقاضي معزول

258. *afjar min ḥûrī maḥrûm ū qâḍī ma'zûl.*

'More vicious than an excommunicated priest and a deposed cadi.'

ما هو عفّه من قلة ما في بالقفّه

259. *mä hû 'iffi min qillit mä fî bil-qiffi.*

'That is not abstemiousness, but the result of having little in the larder.' H.

That is, N's abstaining from such and such a thing results, not from his abstemiousness, but from his inability to obtain it, owing to the lack of money and the like. The saying is used in general of one who abstains, not because he will, but because he must. H.

Cf. *mä hû min ḥišmitha lœkin min qillt il-îzâr* 'that arises, not from her modesty, but from lack of an *îzâr*.'

نحن صايبنا متل البالع الموس

260. *naḥn ṣāyibna mítl il-bœli' il-mûs.*

'We are in the same plight as the man who swallows a razor.'

If the man pulls the razor from his throat, it pains him, and if he swallows it with its handle, it pains him even more. H.

We are in a great dilemma.

H. begins the proverb with *mitl*, omitting the first two words, and adds لَنْصَابُهْ 'as far as its handle.'—In my notes is the following addition: *inn bala'nœh byijraḥna winn šilnœh byijraḥna* 'if we swallow it, it wounds us, and if we pull it out, it wounds us.'—Cf. *mitl is-sekrân inn ṣalla ḥarâm winn ma ṣalla ḥarâm* 'like the drunken man: if he prays, it's a sin, and if he doesn't pray, it's a sin.'

Cf. Soc. ZDMG. xxxvii. 220, No. 779.

ان بزقنا لتحت عا دقننا وان بزقنا لفوق عـا شواربنا

261. *inn bazaqna l'taḥt 'a daqnna w-inn bazaqna l'fauq 'a šwäríbna.*

'If we spit downwards, it gets on our beard; and if we spit upwards, it gets on our moustache.'

Said of one in a dilemma; much like the preceding.

Cf. Kall. 54–5.

الخوات بده كتب حجه

262. *il-ḥawœt beddu kătb ḥijji?*

'Does madness need a certificate in order to be recognized (or established)?'

H. writes إِلْجَنَانْ ما بِدُّهْ حِجِّهْ, but says that the form given above is used in Lebanon.—الخـوات = الجـنـون H.

معلوف موقوف متل خيل الدوله

263. *ma'lûf mauqûf mitl ḫail id-dauli.*

'Well fed and standing idle, like the government horses.'

Cf. No. 191.

عنزه ولو طارت

264. *'anzi u lū ṭârit.*

'It is a goat, even if it does fly.'

Used when one obstinately defends a position shown to be indefensible; as if, for example, one should maintain that a distant black object was really a goat even after it had been seen to fly away.

Cf. Kall. 329; Fr. iii. 2175.

هيدي طبخة بحص

265. *haidi ṭabḫit baḥṣ.*

'This is a mess of pebbles.'

Used of a hope which cannot be realized, so that he who expects to realize it is like him who expects to cook pebbles tender. It may also be used of what is attained after long waiting. H.

ما بتذكر يعقوب الا تحت القوب

266. *ma'btidkur Ya'qûb illa taḥt il-qûb?*

'Do you never remember Jacob except when you are under affliction?'

Used of one who remembers his friend only when he is himself in trouble and needs the latter's help. H.

ام قوب = قوب. H.

Cf. Landberg, 125; Bt. 632; Wetzstein, ZDMG. xi. 517.

الما له شقمه ما له دين

267. *il mä lu ši'mi mä lu dîn.*

'The man without honor is a man without religion.'

In the common language *ši'mi* (الشِّئْمَة) = المُرُوءَة والانفة من الخسائس. H. It may be rendered 'honor, self-respect, nobility of character,' etc.: cf. Landberg, Glossaire, s. v.—Variants of *ši'mi* are *bait* and *šaraf*.—It is interesting to note that Nâṣir has written شقمة,

evidently thinking that the word is written with ق, though pronounced with أ, which very often takes the place of ق in the common speech.

Cf. Fr. iii. 116; Ali, p. 85, No. 265; p. 87, No. 270.

يا بيتي يا بويتاتي يا مستّر عويباتي

268. *yä baitī yä bwaitætī yä msettir ʿuwaibætī.*

'O my house, my dear little house, hider of my little failings.'

Applied to one in search of a quiet, retired life. H.

Cf. Fr. i. p. 203, No. 181.

هودي جاج ومناقيدهم بولاد

269. *haudi jæj u mnäqīdhun būlæd.*

'Those are hens, and their bills are made of steel.'

That is, they are weak and cowardly, all their strength and their boldness being in their mouths, because they are slanderers, backbiters, calumniators. H. This saying is used of those who are unable to provoke powerful enemies by slander, backbiting, and calumny. H.

Cf. *qâtu biḥnœku mitl il-ḍfâḍi* 'like the frogs, his strength lies in his throat.'—*ḥnœk* = احناك.

جاي جاي بلا لفّه هلّق صار يوجعك راسك

270. *jäijäi bela leffi hăllaq ṣâr yūjaʿak râsăk?*

'Having been all your life without a turban, has your head now begun to ache?'

H. says that the origin of this saying was that a poor man passed many years without a turban, and, when he had procured enough to buy one, he went to the cloth-merchant to buy it. And when the merchant began to measure, the poor man said to him: Hurry, for my head aches without a turban. Some of those who knew his circumstances said to him: *jäijäi bela leffi*, etc.

Used of one who has endured the want of a thing a long time, but becomes impatient when he is on the point of obtaining it. H.

For *jäijäi* I have in my notes also *jäjœ*. Instead of *jäijäi*, *kull 'umrak* is also used. H.—In my notes is the following version : *mitl illī qaḍa 'omru bla leffi ṣâr wœḥid yi'käiyyil u wœḥid yi'liff* 'like the man who passed his life without a turban, (he was so impatient when the time came for him to have one that two men had to wait on him, of whom) one began to measure and one began to wrap (it around his head).'—

جاي جاي is a participle from جاء.—هلّق = هذا الوقت.

الف كلمة تفضل ما بتسوى حطة الطبق

271. *ălf kilmit tfaḍḍal mä btiswa ḥaṭṭit iṭ-ṭabaq.*

'A thousand Come-to-dinner's are not equal to setting the food before us once.'

One act is better than a thousand promises.

حط الطبق شيل الطبق حق الغنم مطرحه

272. *ḥuṭṭ iṭ-ṭabaq šīl iṭ-ṭabaq ḥaqq il-ghanam maṭraḥu.*

'Bring the tray, remove the tray, as much as you will, the price of the sheep remains the same.'

The origin of this, according to H., was that a Kurd once sold a fellah some sheep, and, when he went to the latter's house to procure the pay for them, the latter made him put up at his house, and began to set food before him at the proper times, in the hope that he would be ashamed to ask for the money and would leave it. The Kurd, perceiving this, said : *ḥuṭṭ iṭ-ṭabaq*, etc.

اللي بدك تقضيه مضيه والبدك ترهنه بيعه

273. *illī beddăk tiqḍīh mḍīh wil-beddăk tirhnu bī'u.*

'What you wish to accomplish at all do quickly, and sell what you are thinking of pawning.' H.

Cf. Landberg, 3 ; Burton, 141 ; Vassalli, 155-6 ; Sand. 39.

خيار العطا يا امير حاضر بحاضر

274. *ḫyâr il-ʿaṭa yä ämîr ḥâḍir bḥâḍir.*

'The choicest gift, O Emir, is the one which is given at once.'

خير العطايا حاضرها = حَاضِرٍ بْحَاضِرْ في الحال = عاجل. H.—Another form is *ʿâjil bʿâjil*. H.—Variants for *ḥâḍir bḥâḍir* are *ḥarîr bḥarîr* and

Cf. Bt. 240; Nofal, p. 514.

الما مات عيبه ما فات

275. *il-mä mœt ʿaibu mä fœt.*

'As long as one is alive one is not secure from disaster or disgrace.'

A Syrian lad to whom I read this saying added: *willī ʿindu bănœt lä yʿaiyyir il-qaḥbœt.*

لا تلوم الغايب تا يحضر

276. *lä tlûm il-ghâyib tä yeḥḍar.*

'Don't blame the absentee till he comes.'

Like No. 174.

Cf. Burton, 67; Nofal, p. 530.

كلب محمل قروش

277. *kălb mḥammăl qrûš.*

'A dog laden with piasters.'

Said of a rich miser, or of a rich man who, on account of his niggardliness, lives like a dog. H.

Cf. Burton, 72.

جنيّة الكلب كلبٍ متله

278. *jnîyyit il-kălb kălbin mitlu.*

'The blood-money for a dog is a dog like him.'

That is, a dog's death is sufficiently revenged by the delivering over as payment, or by the killing, of a similar dog. Both dogs are equally worthless.

Used of any two who, on being compared, are found to be equally base and ignoble. H.

جنيّة = دية, 'blood-money.' H.

Cf. for meaning Landberg, 36, 94.

الدنيا حكاك حمير حكّلي وبحكّلك

279. *id-dini ḥkæk ḥamîr ḥikkillī u bḥikkillăk.*

'The world resembles donkeys scratching each other (literally, is a scratching of donkeys): You scratch me and I'll scratch you.'

Cf. *sellînī u bsellîk min hallaq layṣîḥ id-dîk* 'amuse me and I'll amuse you from now till the cock crows.' Variants: *weddîni bweddîk.* —Cf. also *isnid-lī ḥatta ḥammil-lak* 'lend me a hand, that I may help you load.'

Cf. Fr. ii. p. 8, No. 18; p. 356, No. 121; Scaliger, p. 113, No. 72; Vassalli, 374.

كتير الغلبه راح عا جهنم قال الحطب اخضر

280. *ktîr il-ghalabi râḥ 'a jhennim qâl il-ḥaṭab aḥḍar.*

'The busybody went to Hell and said: The fire-wood is green.'

كثير الغلبة عند العامّة الفضوليّ وهو الذي يتعرض لما لا يعنيه وتسميه ايضا الخِشْرِيّ. H.

Cf. Burton, 172; Fr. i. p. 494, No. 71; Soc. 332.

قيمته متل قيمة المعماري عند العرب

281. *qîmtu mitl qîmt il-mi'mærī 'and il-'Arab.*

'He is of as much value as a mason among the Bedouins.'

As the Bedouins live in tents, they have no need of masons, consequently a mason is of no value to them at all.

اللي له عين موش اعمى

282. *illī ilu 'ain muš a'ma.*

'He who has only one eye is not blind.'

Used of one who has obtained only a part of what he wishes, or of one who has lost part and still retains part of something dear to him. H.

Somewhat like our "Half a loaf is better than no bread."

Cf. for meaning Vassalli, 62; Durra, 20.

قالوا للديب بدنا نرعيك الغنم صار يبكي قالوا له ليش بتبكي قال لهم اخ لو بيصح ها المنام

283. *qâlu lid-dîb beddna nrā'îk il-ghanam ṣâr yibkī qālûlu laiš btibkī qal-lhum âḫ lau biṣîḥ hăl-mnœm.*

'They said to the wolf: We are going to let you herd the sheep. He began to weep. They said to him: Why do you weep? He replied: Oh, if this dream only would come true!'

H. gives the following form, though he says some of the people of Lebanon use the form given above:

قالوا للديب بَدْنَا نْرَعِّيْكِ ٱلْغَنَمْ بِكِيْ قالوا لُهْ لَيْشِ بْكِيْتْ قالْ عَصَّحِيمْ

That is, he wept for the truth of their words, because there was no truth in what they said. H.—In giving the first form, H. writes نراعيك, as I have transliterated. Nâṣir has written *nra''îk.*

قالوا للديب لا تمشي وراء الغنم غبرتهم بتضر عينيك قال غبرتهم كحل لعينيي

284. *qâlū lid-dîb lă timši wara 'l-ghanam ghabrîthun bitḍurr 'ainaîk qal-lhun ghabrîthun kuḥl l''ainêyyī.*

'They said to the wolf: Do not walk behind the sheep, their dust will hurt your eyes. He replied: Their dust is *kuḥl* to my eyes.'

Cf. Bt. 520.

من القداحه شوي ومن الصوانه شوي

205. *mnil-qaddæḥa šwai u mniṣ-ṣauwwæni šwai.*

'A little from the steel and a little from the flint.'

The spark is produced by the flint and the steel together, and not by either of them separately; so this phrase is used of two causes each of which contributes to bring about trouble, such as quarrels, war, insurrection, and the like. For example, if two men have a quarrel, and both are more or less in the wrong, a common friend will say of their quarrel: *mnil-qaddæḥa šwai*, etc. H.

qaddæḥa means in the common dialect the steel, and not, as in classical Arabic, the flint. H. Cf. also Cuche.

قالوا للجمل وين دينتك قال شحّيي

286. *qālū-lu lij-jemil wain daintăk qâl šaḥḥīyyi.*

'They said to the camel: Where is your ear? He said: Here it is.'

šaḥḥîyyi = اقشع هيّة = behold it (voici), the *hîyyi* being the pronoun of the third person feminine. Cf. Mgr. David in Journal Asiatique, September-October, 1887, p. 195.—Nâṣir has written simply *qâlu*.

مص القصب عقده وعقده

287. *maṣṣ il-qaṣab 'iqdi u 'iqdi.*

'Sugar-cane is sucked joint by joint.'

This saying is used of rendering work easy or possible by going at it gradually. H.

H. compares with this the common saying طَلُوعُ ٱلسُّلَّمْ دَرَجِي وَدَرَجِهْ 'one must go up a ladder one rung at a time.'—سلم means either 'ladder' or 'stairs': cf. Cuche, Hartmann, s. v.

ما فى ولا زنزوله عا التنور الا الله رزقها كلب لقها

288. *mä fî u lä zinzûli ʿat-tennûr illa Allah razáqha kălb laqqha.*

'There is not a scrap on the *tennur* but God sends a dog to it to lap it up.'

That is, every paltry or vile thing is sought for by one of its own kind. H.

الفرزدقة = الزلزوله والزنزوله that is, a piece of the dough which falls in the *tennur* from the loaf, and which the woman who is baking picks up and throws on the top of the *tennur*.—H. writes, instead of اخذ بسرعة = لَقِف = لفّ, لقّ.

Cf. Mustaṭraf, p. 35, l. 17.

لولا بسكنتا والشوير كانت الدنيا بالف خير

289. *lau lä Biskinta wiš-Šwair kœnt id-dini bălf ḫair.*

'Were it not for Biskinta and eš-Šwair the world would be full of blessings.'

Biskinta and eš-Šwair are two villages on the western slope of Lebanon a little north of east from Beirût.

شباط لو شبط ولو لبط ريحة الصيف فيه

290. *šbâṭ lau šabaṭ u lau labaṭ rîḥt iṣ-ṣaif fîh.*

'However much February scratches and kicks, the breath (scent) of summer is in it.'

Instead of لَوْ, H. writes لُوْ.—*šabaṭ* means 'scratch, cut slightly': cf. Muḥîṭ and Dozy.

Cf. Kall. 205.

العجين ما بيطلع بلا خميره

291. *il-ʿajîn mä byiṭlaʿ bela ḫamîri.*

'Dough will not rise without leaven.'

For the attainment of one's ends the proper means must be used.

Cf. Sand. 50.

ADDITIONAL REMARKS.

I may here call attention to the fact that a few of these proverbs (nine or ten in all), together with a number of others, were published in transliteration in Proc. AOS. Oct. 1886 (Journal, vol. xiii., p. cxxix ff.).

Dr. Karl Vollers's *Lehrbuch der Ægypto-arabischen Umgangssprache* will be found valuable for a study of the Egyptian Arabic. I did not see a copy of this work till after this article had begun to be put in type.